

The Flaming Sword

"And he placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Outlook: Is It Universal Peace or War?

By KORESH

THE GREAT effort on the part of inventive experts in the direction of implements of human destruction and the development of powerful navies, as means of international protection among Christian nations, would look as if modern warfare were an endeavor on the part of modern Christianity to assure to the world the fact that the Lord Jesus was a genuine and accurate prophet. Jesus declared: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." If the attitude of the Christian nations of the world is indicated by the activity of the military and naval operations everywhere throughout Christendom, then we may rest assured that the condition of the human heart is not so actuated by the spirit of peace as to make the world feel secure without standing behind its naval and military fortifications.

We may be charged with the spirit of pessimism in the interpretation we place upon these indications of protection to the competitive system of commerce and industry, a system which in every particular is in direct opposition to the fellowship which the Lord came ultimately to establish in the world, as evinced by the results which followed the operation of the Holy Spirit on and after the day of Pentecost. Peace will be established throughout the world; the time will come, and is about due, when the instruments of war will be beaten into the implements of husbandry. It will not, however, come while the human heart is in such a condition as to engender constant suspicion of the intentions of our domestic and national neighbors. Men have no confidence in one another, except upon the basis of monetary value. Honesty does not count.

Domestic and international confidence is not conspicuously indicated in the great preparations for war which are everywhere on exhibition. We have no hesitancy in declaring that the present militant attitude of the world is not for play. The spiritual forces which are marshaling the militant energies of the world, are moving them to that final conflict which has been predicted, and which cannot be evaded nor escaped. The

world is getting ready to fulfil the predictions of the ancient Seers, who have foretold with unerring precision the great conflict of the ages, into which the nations are about to enter.

The Christian dispensation will end with the destruction of the old heavens and the old earth (the old church and the old state), which will pass away with a great noise. This means nothing less than the roaring of the great guns that have been prepared for the destruction of the present order, in preparation for the introduction into the world of the perfect social system founded upon the science of the divine economy, in which Almighty God will reign as eternal King.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." When this time comes there will be no necessity for naval and military equipment; but until it comes, the preparations will continue until the great and dreadful day of the Lord. There never was a time in the history of the world, when men liked the predictions of the prophets who prophesied evil of the nations to whom they were sent to foretell and advise.

It is a mistake to imagine that the progress of the world is in the continual direction of a gradual and more perfect evolution. The ages of the past have been marked by the changes of revolution and revulsion; and the ages of the future will not differ from the conditions and changes which have defined the character of the recidivating dispensations of the progress of times. The gold, silver, brass, and iron ages of human development and transformation repeat themselves as indicated by the movement of the sign on the ecliptic, which unmistakably determines the movements of human progress and retrogression, which are the concomitant forces of the perpetuity of Gods and men, and the maintenance of the throne of the Eternal.

The Jewish nation constituted in a special sense the median one of all of the nations of the world. It especially represented the central line of human prog-

ress, and was the one chosen of the Almighty to bring into the world its Savior. The twelve tribes constituted the human Zodiac, and corresponded to the twelve constellations of the heavens; and when the time came for the transposition of the progressive force of the ages to a new dispensation, there came the necessary revolution for the destruction of this representative nation of God's special choice.

The Jewish dispensation ended to make way for another and greater revolution and revulsion. Cannot the Christian church of today read the signs of the times and discern the indications of a universal eruption? Is it so blinded that it will neither observe the laws of transformation as indicated in the physical heavens, nor estimate the conditions of religious and social life, as to be forewarned of the coming international catastrophe? The cry of "Peace! peace!" may be reiterated and reverberated throughout the world, and yet the signs of war are plainly written with men and in the heavens.

President Roosevelt scents upon the breeze the aroma of the tumultuous but pent-up emotions of the nations, and wisely prepares for the coming crisis. Somewhere the current of destruction will be held in check, for it will be iterated, thus far and no farther shall the destructive wave of demolition overwhelm. And where, but in the "New World," shall the forces be held in check, and the revolution stayed? God will establish his kingdom in America, for it has been declared that "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The Light of the world, not Lord Buddha but the Lord Jesus, who declared himself to be the Light of the world, came in the Orient; and according to his prediction, when the light shines again it will be in the Occident. Both the Sign of the Son of man and the Sons of God, the product of his planting, will arise in the New World; and in America will God make his first appearance and reestablish his tabernacle with men, in whom he will again dwell.

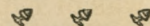
The nations are making preparations for war. There is distrust everywhere, and nations and men are making the power of money the basis of confidence. The confidence that men have with men, and nations with nations, is the power that each has to fulfil its monetary obligations; and this is the god in which men and nations place their confidence. The competitive system is the one which at present regulates the affairs of the world, and it is in direct opposition to the one which the Lord came to establish, and which must succeed the commercial and industrial system that sways the world at the present time.

If the competitive system is not to finally terminate its career and be succeeded by the communistic and cooperative substitute, then the doctrines of the Lord Jesus and the principles upon which the Christian church was originally planted are a farce, and Christianity is a mere mockery. If Christianity is a farce and a mockery, why is there not moral courage enough in the world

of periodical literature, to tell the Christian church today just what the public press thinks of it? The press of the age and day, while disbelieving in the claims of Christianity, dare not confront it with its impressions because of the question of business, for the attitude of the press toward religion and Christianity is a mere matter of dollars and cents.

We have not studied the moral aspect of the prevalence for twenty-five years for naught. A majority of the newspaper fraternity today are infidel to Christianity. Not a little of the power of the press is in the hands of the Jews of every country of the world; and yet the press is careful not to come into disrepute with so-called Christian civilization. The Protestant world universally has no respect for the claims of the Pope of Rome as the vicar of God in earth; yet kings and presidents and Protestant nations curry favor with "His Holiness, the Pope," as if they would have him believe that they respected his claims. They have no respect for his authority, only so far as it harmonizes with their business propositions and relations.

To come into conflict with "His Holiness, the Pope" by any of the great periodicals of the day, would be to jeopardize the business prospects and prosperity of the concern; hence the sacredness with which the function of the Pope of Rome is viewed. The Protestant world has no more use for the Pope of Rome now than it had for the last three hundred years, only so far as it affects its commercial interests. The term, "His Holiness," is a mockery and a farce so far as its use is concerned with the newspaper fraternity, outside of its Roman Catholic representation.



The Wonderful Science of Telepathic Communication

By KORESH



WE REGARD the *Literary Digest* one of the best publications before the world. It is one of the periodicals coming to our desk, which appears a welcome visitor always. We notice, however, that in a recent issue it has taken something indigestible into its stomach, which if it had been taken with a grain of Biblical science would not have remained so indigestible morsel. The portion is under the head, "A Scientific View of Telepathy." This is merely a translation for the *Literary Digest*; and the failure of its not being a scientific view is not the fault of the *Digest*. It seems to be a self-acknowledged unscientific view, for it says: "The alledged fact is, that there has been communication between two or more intelligences; but how has this taken place? We do not know." Now to aver that that which is not known is not science; for science is knowledge. Ignorance is not knowledge.

Intercommunication between distinctive mentalities is a fact; and the laws governing the fact are not beyond the powers of the mind to investigate and know. Clairvoyance, clairaudience, and interchange of thought are processes which took place constantly under the Jewish dispensation. They were regarded as common

place matters of fact; and not only were these phenomena considered as facts, but the laws were known and recorded. They were phenomena of science at that time.

The writer of this article was riding down Broadway, New York, in a street car some years ago, and being pretty well up-town, the car was nearly empty. I was on my way to visit a friend I had not seen for almost six years, having been absent from New York about that length of time. I was in deep thought concerning my old friend; wondering how I would be received, and whether he was even at the time alive, for I had not been in communication with him for years. While thus engaged in thought there came into the car about one dozen people, most of them taking their seats, while one of the number stood before me until I had taken a good view of her in all of the little details of personality. The form and features were thoroughly impressed upon my mind. I had never seen the party before this occasion. When the lady started to go, the people who came with her arose from their seats, and they all left the car together, going out at the door without the car having stopped its rapid motion. The people were apparently acquaintances, as they came in a party. And by the way, they appeared to come in through the door while the car was in rapid motion, it never having stopped to allow passengers to board it.

I found my old friend at his place of business, a doctor's office where he had been in practice for many years, doing an office business particularly; his residence being in Brooklyn. I had never visited at his home, nor did I know anything of his home relations. My intimacy with him was of a professional character; he was one of my old preceptors in the reading of medicine. He had been for many years a deacon in a Baptist church in the city of Brooklyn, and had lost his wife about six years before the occasion of which I write. There were two things which greatly troubled him; one being, of course, the loss of his wife, the other, a matter that was left unsettled because no one but the lady in question possessed the knowledge which the doctor desired so much to know.

Our conversation immediately centered upon the loss of his wife, and his great desire to hold communication with her spirit. He had left the church because it could not afford him any comfort in his loss, nor aid him in his desire to communicate with his wife. He had visited mediums, but they were never able to give him relief. He had studied clairvoyance with professed developing mediums with no avail; but he persistently followed the inclinations of his mind, with the hope that some time he would be able to solve the problem of spiritual intercommunication. His constant desire was for the accomplishment of a single purpose; namely, the communication which would give him the knowledge that could only be communicated by his wife. It was a very important business affair.

During our conversation, without any regard to the fact that my experience had anything to do with his wishes, I told him of my observations in the street

car, and gave a description of the lady who had stopped before me. He jumped from his chair, exclaiming: "That was my wife. What did she tell you?" I replied, "nothing;" having forgotten that she had communicated anything of importance.

About a week later I called on my friend again, and the same conversation took place. For some reason unknown to me then, I repeated my vision of the street car. Again he asked me: "What did she tell you?" Her statement then recurred to me, and I gave him the words of her communication, which proved to be the knowledge he had been seeking for many years, without avail, until he met me. I satisfied his wishes. The matter in question involved many thousands of dollars.

I was in rapport with the mind of my friend, which is the first scientific prerequisite to any intercommunication between intellectualities. There were spirits in his mind capable of being in rapport with the spirits in my own mind, (the mind being the dwelling-place of all spirits, for there are no spirits outside of the physiological organism,) and there was an unconscious intercommunication—unconscious so far as my own external volition was concerned. The great secret of the whole matter is, that the human mind is constituted of spiritual entities, and these are capable of passing from one consciousness to another. This resolves the science to the fact of the passage of spiritual entities from one consciousness to another, when the conditions are provided for such transposition.

I will refer the student to one Biblical fact in support of the theory advanced, but could refer to dozens. Jesus met a man in the country of the Gadarenes, who accosted him in the following manner: "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not." Jesus said to the man, "What is thy name? And he said Legion: because many devils were entered into him."

The man was diabolically possessed; that is, he was obsessed with evil spirits who had been men in the world, but who had aggregated to control this medium. The spirits besought the Saviour that he drive them not out of the man into the deep, but that they might be allowed to go into a herd of swine that was feeding a little distance away. So he drove them out of the man and they went into the swine, and fled to the very deep into which they besought him not to consign them.

It will be remembered that a legion at that time was about seven thousand men; and there were two thousand swine. Now there were spirits enough in the man to occupy and frighten two thousand swine, so that they destroyed themselves in the sea where they were drowned. Before this record can be successfully denied, it must be shown that all of the laws of psychic phenomena are understood, and that the record is contrary to the laws and principles of psychicscience. The fact as recorded is in conformity with a thousand experiences and observations of my own, which give corroborative testimony that the record is true.

The great secret of telepathic communication is in the fact of the existence of spiritual entities in the

human brain, which are under the control either of the external or superconscious mind. The science, then, is in the knowledge of the process of controlling the spirits, which may be so brought under subjection of the will as to have them at the command of the parties who wish the intercommunication. This is a matter of self-control, and the concentration of the mind specifically directed. I tell my spirits what I want of them, and they obey my wish. It would require a much more extended article to advance all of the principles of this wonderful science.

Estero as a Public Ownership Municipality

By KORESH

ESTERO, Lee Co., Florida, is a practical demonstration of the possibility of a successful public ownership of utilities. As a basis of public possession, the town has acquired the land upon which it is pedimented as a foundation for the agricultural and commercial enterprises of the public welfare. It is practically a commonwealth—possibly the only genuine commonwealth in America. Every utility operative is within the jurisdiction of the public; and the incorporation is so ordained as to provide for the future public control of every possible trade and profession within the domain of the township, which covers an area of about one hundred and ten square miles of territory.

Estero is beautifully located on Estero Bay and the Gulf of Mexico, having a water front of twenty or thirty miles, including the waters of the bay and the gulf. All of the mechanical industries (agricultural pursuits, machine shops, laundry, etc.), school, church, fine arts, publishing house, horses, cattle, supply of lighting, telegraph and telephone systems, water supply, medical attention, and service of every character, are owned and governed by the municipality.

The laws of the town provide against the sale and use of intoxicants of every description; against the use and sale of tobacco, and against profanity, obscenity, and vulgarity. Estero has a definite standard of religious and moral excellence; the acme of its attainment being the life of the Lord Jesus. Through the application of the laws of life it is believed possible to overcome the mortal tendencies, in the acquirement of a life as perfect and holy as the standard of life to which the members of the commonwealth aspire. No body of people ever started out with higher aspirations for moral perfection and deeper religious sentiment. The supreme effort in religious service is made manifest in the performance of uses to the neighbor, founded upon the basis of love to God and the brotherhood of man.

The manner of life and the conduct of the municipality are always open to public inspection; and visitors from abroad may freely observe the customs, manners, and service of the commonwealth. Whatsoever is believed in as a basis of religious and moral conduct is publicly announced, and its principles are issued

in printed form from the publishing department of the municipality; and whatsoever is avowed by its enemies and not found in its printed matter, may be set down at once and for all time as malicious lies, fabricated by enemies because they are jealous of its prosperity.

Estero has a beautiful park open to the public, especially to the inhabitants of the town. The park system is under the direction of park commissioners who are authorized to continue its extension for public utility. The effort is beyond the experimental stage of its development and success. Estero has in operation a finely equipped printing and publishing establishment, whence there are issued one weekly and one monthly publication. THE FLAMING SWORD has been issued weekly for a number of years, but is now enlarged and improved as a monthly periodical. The weekly paper, the *American Eagle*, is a political and secular publication; the monthly magazine is religious and scientific. There is extensive distribution of the literature constantly issued from the Guiding Star Publishing House.

There is a well-equipped machine shop at Estero for the manufacture and repair of every kind of machinery, where engines and tools are also manufactured, with constant increase of capacity and enlargement of facility. There is a saw-mill in operation; also a boat building establishment, wood turning shops, facilities for making doors, sash, and blinds, and other building accessories. Boat builders and carpenters are at work adding to the structural phases of architecture. The town is equipped for the manufacture of concrete structures and the construction of concrete buildings. Estero possesses one of the finest art collections, if not the finest, in the state. Its University system is in operation, and the purpose is to make of it one of the best conducted institutions in the state, and practically in the world.

The distinction found to obtain between the Estero movement and the forms of socialism now agitating the world, is in the fact that the socialism of Estero is in practical operation, where every man, woman, and child is provided with the necessities and comforts; and in time the luxuries of mundane existence will be assured. There can be no poverty in the institution unless all are poor; for if financial success continues to characterize the progress of the work, all will be and are equally rich. Every one is provided with clothing, fuel, shelter, and table fare at the public expense; the principles of the genuine commonwealth are practically applied, and therefore practically demonstrated. There are no drones in the industrial departments of the incorporation, because all have an equal interest in the progress and prosperity of the commonwealth.

The climate of Estero is unsurpassed in the world, and its location for the development of a beautiful city is equal to any in the United States. It is on a line with what will ultimately become the commercial thoroughfare around the world, for in time there will be a public watercourse across the state of Florida, to continue the line of transportation with the Isthmian Canal.

The Great Problem of Woman Suffrage

By VICTORIA GRATIA

AFTER a lifetime of arduous effort on the part of woman suffragists, the cause of female suffrage remains where it began, with but very little exception, throughout the world. A majority of our world's women look upon the advocates of the sentiment as fanatical and deluded. Why is it that after so many years of strenuous effort, made by noble-minded and representative women, there are so few to enter the cause of the liberation of woman from the thralldom of the curse? It is frequently claimed by devotees of suffrage, "that God never pronounced a curse upon the world," and that the doctrine of such a pronouncement is but a vagary of the theological cranks, who have promulgated the theory for the purpose of enslaving women and keeping them subject to the masculine dominancy, or the ruling side of the house.

That the curse accompanies the progress of the world, there can be no doubt. Whether we accept that theological dogma or not, that God pronounced a curse upon woman, the fact remains that the curse is here, operative and apparently to remain, unless there be brought some influence other than that heretofore employed to propagate the female suffrage doctrine. Is it not barely possible that there is some great revolution to occur, which will open the eyes of the women of this and other countries of the world to a sense of a higher propriety than the unnatural, uncertain, and indifferent propagation of the race; that there is a higher use of the maternal function than that of indifferently, carelessly, and unscientifically conceived progeny; and that motherhood is to be subject to the will of woman, rather than to the sensual inclination of unregulated passion?

The woman of the world will come to understand that when the time is fully ripe for her to come into the mastery of herself, the curse will be removed and her desires will no longer be unto her husband; and he will no longer be allowed to rule over her, as pronounced in the curse upon woman. When the time is ripe for an equality between the sexes, there will be no political divisions which would naturally array against each other, the husbands and wives who might otherwise belong to conflicting political parties. The time is near when there will be no political parties, nor political agitation. Until then the suffragist agitation will continue with but little change, for woman's desire is unto her husband and will be, and he will rule over her, because she desires him to continue the responsibility of that rulership.

Woman desires to be pampered, to be made a pet of, to live in luxury of the husband's providing; and if the luxury does not obtain, then to continue his helpmeet. The common belief that the woman is a non-entity, has such a stronghold upon the gentler sex, that something more than the ordinary propaganda will have to be instituted to make any great impression and progress.

Nevertheless, the time will come when the equality of the sexes will be recognized and enforced; but it will come through a religious awakening of a very different character from the kind of religion now almost universally in vogue.

We are not without hope, nor do we fear but that the woman of the world will arise to a higher and scientific plane of the application of her maternal functions; and though differently organized from man, will stand upon an equal plane to perform the uses of her life—never, however, to be quite like that of the masculine organism, and his public and private functions.

President Roosevelt and the Great Isthmian Canal

By KORESH

THERE SEEMS to be a systematic determination to retard, and finally to so discourage the work on the Panama Canal as to ultimately make of it a failure; and the effort appears to come from the railroad interests of the country. It is not generally known that the greater the facilities for transportation throughout the world, the better it is for any one line of commercial activity. The opening up of that great waterway, and its influence upon the general transportation facilities of the world, will benefit every line of railroad in the United States and throughout the countries interested. It appears as though the President had persistently contended with obstacles that would have rendered a less positive character absolutely inert.

The President is long-headed enough to understand the necessity for the construction of the canal; and in more ways than one will its uses, under trying circumstances, more than warrant the contention against the obstinacy which has characterized the opposition. The nation and the world demand the canal; and we hope that the visit of the President of the United States will give to the work a new impetus, and that the tendency to encourage the pessimistic attitude of those who are influenced by the determination of its enemies will be made futile. Of course, the President is not alone in his purpose to carry to completion the work undertaken for the benefit of humanity. The masses of the people want the canal, and there are greater forces in its favor than against its progress and completion. It will be found that when the canal is in operation there is need for another; and the world will be surprised that it has taken the United States so long to understand the necessity for its construction.

We believe the President's visit was opportune and will effect some practical changes, for he has an eye quick to discern the obstacles in the way of efficient work. The canal will be in demand for the maintenance of the peace of the world, for which the great navies are in construction; and it will be found that when the canal is complete, if not before, the demands for peace will be so great that all of the naval forces of the world will be in commotion. Then will be seen the necessity for its speedy completion. The construction of the Panama canal will be an achievement of which Mr. Roosevelt may well be proud, as well as the country which has the honor and credit of pushing it to its finality.

The Field of Woman's Progress.

Editor's Foreword.—Womankind comprises half the world. Woman is the great factor in the construction of races. Without her the world would soon cease to exist. Her lot is cast with man in all life's hardships. She is man's companion and equal. Her sons may be sent to war and sacrificed for country; but she neither declares war nor makes peace. Kings there are, and emperors and presidents; men throughout civilization conduct enterprises and manage governments. Queens there have been and are, demonstrating woman's capacity and resourcefulness; but the masses of womankind have neither voice nor choice in the conduct of human affairs. The ballot is denied her. She teaches the generations the language of man. She holds in her arms the possibilities of the future; but the hand that rocks the cradle may not cast a vote. Woman is denied numerous privileges which man arrogates to himself. Dominant as he is, man seeks to maintain his power and position. His attitude is unjust, both to himself and to womankind. The spirit of progressive liberty everywhere cries out for woman's freedom. She is even now on the way to suffrage and citizenship.

TWENTIETH CENTURY HOMES AND HOME-MAKERS

BY BERTHALDINE, MATRONA.

UPTON SINCLAIR says, "We are twentieth century people, accustomed to twentieth century pleasures and twentieth century opportunities, while keeping house, or making homes according to eighteenth century methods." Woman is supposed to be preëminently the home-maker; so woman must be away behind the demands of the times, and some non-progressive social ruling must be held responsible for the inadequate twentieth century homes.

Fortunately for the homes of the future, thousands of women are waking up to the facts relating to woman's bondage and social degradation, and they are daily multiplying their efforts to throw off the yoke so long held on by the polluting hand of a dominant but degraded masculinity. Masculinity is dead to its own highest interests, which are bound up in, and inseparable from, the complete emancipation of woman from the masculine yoke.

That a twentieth century woman is due to appear, who will create a new world alive to scientific ideals that will be steadily realized, is a scientifically warrantable conclusion. It is a fact that we are on the eve of woman's deliverance from the great array of hinderances that have for ages of ignorance beset her path. Woman's educational and political freedom is being rapidly acquired. Millions of young women are ripening to avail themselves of the best privileges the most scientific education can offer.

The coming twentieth century woman is a creature radiant with all possibility and power to give new life to the sons of men. The greatest of seers has seen her as one descending from God out of heaven. Queens there have been, even in the eighteenth and nineteenth centuries of this age, who have attained to imperial power, and have used it for the glory of their nations and the intellectual and moral progress of races; but these fall far short in power and glory of woman as the universal home queen that is coming.

Minerva, the great Goddess of Wisdom, remains a myth of ancient lore, and must so remain until an applied science of race creation has made her a living, visible, practical reality. Applied science is making

new plants, new animals. May it not become Godlike enough to make new men and new women? A race inspiring Goddess would certainly be a new thing upon the earth. Considering the earth as a hive of universal industry, a goddess of wisdom to regulate its economical and to keep it in order might prove to be a most scientific institution.

The American woman, the most cosmopolitan, complex, and promising of her sex, bids fair to come to the front in the final battle for the prevalence of righteousness and peace. To the American woman, therefore, *THE FLAMING SWORD* first appeals for the recognition of the fundamental principles of a genuine science of universal form and function, upon which the new social order must be established. We cannot escape from the universe we inhabit, and must learn to control it for the universal well-being of humanity. The universe has constituted humanity's environment in all ages past, and will in all ages to come: facts demonstrable by the science of its form and functions, from which we may learn the laws of social order.

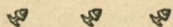
Twentieth century homes, if they are to give satisfaction to twentieth century society at large, cannot afford to remain at war with the eternal laws of universal well-being. These laws, when known, will provide for woman's preëminence in the economy of the universe, as the Goddess of Wisdom. To predict such a culmination of the feminine career may savor of the fabulous to many minds inured by ages of ignorance to a masculine dominance, degraded, culpable, responsible, and despicable, because of its freedom in the exercise of authority to prostitute to licentious pleasures the power which would perpetuate its control.

The suffrage may do something for woman's elevation to the rightful dominion of her maternity; but a scientific understanding of the laws of her being, in relation to those of the eternal well-being of the universe, will do vastly more. Woman will yet be forced by science, which is simply knowledge, to lay the axe at the root of the tree, and with the force of that God-given power, slay to make alive.

A woman, radiant with the lambent flame of truth, has written these words to ring out with revolutionizing power to the tune of the Marseillaise:

O man, arise! no longer languish
 Beneath the curse you may remove!
 Look up, and see! beyond earth's anguish,
 God's promised sign in heaven above!
 Full long have sin and sorrow schooled us;
 Full long grim Death has urged his claim,
 While we have worn the robes of shame,
 And Hate, and Self, and Hell have ruled us.
 Arise! throw off the curse!
 The heavens will lend us force!

Let man that is born of woman take up this song
 and sing it from the heart, with the understanding of
 law, till the curses and the woes of man's and woman's
 lives are forever removed. Let the woman work and
 pray as well as sing, not only for her attainment of
 that mighty instrument, the ballot, but for that might-
 er instrument, a public will in favor of its righteous
 use; work and pray, that by men and women the world
 over it may be used for the destruction of the root of
 all evil, the love of money, which has desecrated and
 defiled every known sanctuary of human life.



The Women of the Land of the Czar

BY N. C. C.

THE SITUATION in Russia, with its many complica-
 tions, is one toward which the eyes of the whole
 civilized world are directed, and in which they are vi-
 tally interested. The struggle there is most significant,
 and its issue problematical. It will perhaps surprise
 many to find what a unique position is occupied by
 women in that country so universally regarded (and
 with truth) as generations behind the other countries
 of Europe in the development of civilization—so called.
 From whatever cause it may have arisen, the fact re-
 mains true, that in many respects woman's position
 there is higher and freer than in any other European
 country, and that she has some advantages even over
 her American sisters, proud as we are of our preëmi-
 nence. Her property rights, for example, are protected
 by the law, which gives to her the absolute control of
 her own dower, and also entitles her to the inheritance
 of her mother's estate, to the exclusion of the sons, in
 the peasant class.

The absolute equality of the sexes was acknowl-
 edged as early as the eleventh century, in the code of
 Yaroslav the Great, which was a "resume of immemo-
 rial common law and oral tradition." Even then a wo-
 man could marry without the consent of parents, and
 her dower was absolutely in her own control. They
 were conspicuous in military life, queens and princesses
 often commanding regiments, and women soldiers
 were numerous. At this time it was not uncommon for
 woman to sit on the judicial bench. What would be
 thought of such a proposition today, in America?

"While for a time humiliated and even degraded by
 Byzantine Christianity, she has regained and again oc-
 cupies her superior position." In education they are
 prominent, and are also in the medical profession, as
 well as in business. Of the women students of Moscow

it is said that "the dignity and purity of their lives,
 their tenacity of purpose, and their stoical patience
 under suffering, are worthy of admiration."

Another writer says: "It is noteworthy that all of
 the ideas upon which Russia is being founded have been
 introduced, taught, disseminated, and defended as
 much by the word, the daily activity, the heroic exploit,
 and the martyrdom of women, as of the men. It is not
 too much to say that in future parliaments, it will be
 women who are to win the victories for radical trans-
 formations in the policy of government."

A bill presented to the Duma for consideration,
 contained, as one of its measures, an article giving
 full civil and political rights to women. It was de-
 feated, it is true, by the peasant deputy Kiouglikoff, on
 the ground that while the upper classes might be willing
 to confer such rights upon the other sex, it would never
 answer with his order, as they would no longer work in the
 fields, etc. It seems strange that the men of the Rus-
 sian aristocracy, notoriously immoral and blase, a con-
 dition presumably tending to lessen respect for women,
 should be willing to accord to their wives and sisters
 rights which our own far superior men refuse to the
 women of America, whom they hold in such high esteem.

But most interesting from a Koreschan point of view
 is the testimony of Henri Rochefort, who, in referring to
 the women revolutionists with whom he had an inti-
 mate acquaintance in Geneva, says: "They are vestals
 as pure as the icicles on Diana's temple. * * * They
 clearly understand that being destined to give an ex-
 ample of supreme daring, they must also give an exam-
 ple of discreet deportment; and, let me say, of chastity:
 It is to be noticed that in the numberless legal trials at
 which they have been indicted, their accusers have never
 succeeded in bringing against them a charge of immor-
 ality. * * * The husbands whom they sometimes pre-
 tended to have taken when circumstances compel them
 to claim a protector, are brothers in the cause, and
 nothing but brothers."

Viewed from the Koreschan standpoint, the recogni-
 tion of the value of chastity is most significant. They
 have undoubtedly a perception of increased force for
 the work to which their lives have been consecrated,
 with a purity of purpose and a devotion which cannot
 be questioned, confirmed as it has been in many instan-
 ces by the sacrifice of their lives. While it is true
 that without a knowledge and application of the law of
 polarization the full benefits of conservation cannot be
 realized, there can be no doubt that they are conscious
 of an accession of power which sustains them in their
 life of renunciation, a consciousness not yet reached by
 any other body of reformers, and without which no
 great results for the race can possibly be anticipated.

For the world, as well as for the Russian, the only
 hope is in the conservation and polarization of this
 most potent of all forces; and to find the most pro-
 gressive women of that least progressive country blindly
 recognizing the fact, is a most encouraging sign of the
 times.

The Significant Awakening of Woman

BY BERTHALDINE, MATRONA.

LUDWIG FULDA, the German dramatist, writes: "In Europe there is scarcely a woman who has never wished she had been born a man. In America, on the contrary, the time is not far off when no man will be found who would not rather have been born a woman." Herr Fulda writes a deal more, indicative of his convictions that America is surely the promised land for all womankind. Truly, so it is; but woman has still a few things to do to get all her rights and titles in it.

Petticoat government, as it is called, is not anticipated by the average man with any relish as yet, and with good reason. "Old Colonel Henpeck," as an occasional woman-dominated man is nicknamed by young America, serves as a scare-crow to many a man, and keeps him from any very profound contemplation of the woman's rights question. "My mother," with her good old-fashioned, home-keeping ways, perfect in her self-abnegation to the self-seeking ways of a rising generation, is the beau ideal woman of a multitude of ruling men.

Men have worshiped their ideals of women, created by the curse upon the woman coincident with the fall of man, right along down the ages. Men have been fairly successful in clothing with their ideals the women they have had to live with. A real live woman, up to date in all that constitutes man, scientific, and capable of giving him a brand-new conception of what a woman in the full exercise of all her creative functions might be to him, is enough to fill the ordinary man with fear and trembling. Genuine science must possess the man, to make him hail with joy the coming of such a woman.

Woman herself is but slowly waking up to her capabilities and duties. Even in America she seems to think that, with the ballot, a first-class education in the affairs of existing governments, and a wage equivalent to that of man, she would have all her rights, and work wonders in our present system of civilization. Woman will find there is vastly more to follow. She has yet to realize that, with man incarnate, she may make all things new.

Look at good mother Earth. She constantly unfolds the death of the old, and puts forth in new forms the life of the new. These new forms are vital with the incarnate energy of the sun in the heavens, and the earth above, their firmament. These new forms she yields to the culture of the wisdom of experience, stored in the sun as the science of the law. The brightest of her sons and daughters exercise this wisdom and become the creatures of fame and fortune, as the fittest to survive. The remainder are reaped for the burning, the renewal by fire. Water is a cleanser and a universal solvent; but fire restores all to the dominion of the earth, the air, and the water. Human society needs a cleansing and a restoration by fire. The earth, air, and water need a recharging with vitality. The fire has burned low on all human altars. Vestal virgins

are needed by the thousands to attend it, to fan again the flame of life that guards the integrity of its altars and its temples.

Women are called imploring by social needs as desperate as to make pessimists of thousands to help meet man's necessities of the hour. Man's necessity said to be God's opportunity; but God never did anything apart from human agency; and the time has come for woman to be as God to man. It is said that when Israel was in bondage to Egypt, Moses was told to go and be as God to God's people Israel. If woman is to have equal rights with man, equal opportunities, then it is not presumptuous to think that, in the balancing of the universal accounts of men and women, till woman might become as God to man.

It is reasonable for woman to hope that, in the land of promise, God might raise up a woman to be his chief executive to his people, who would be her people. It is scientific and rational for woman to believe that in the final establishment of righteousness in earth, that will make earth worthy to be called the kingdom of heaven, woman will have a part, the full equivalent of man's.

Thousands of young women are sighing for career for vocations that will make it a joy to be alive. What better vocation or career can a woman have than that of giving, in this hour of darkness that precedes the dawn of the Golden Age, the light of the science of universal truth to the world,—to have liberty to enlighten the world? The science of truth, based upon a demonstrated premise as impregnable as Gibraltar, is heralded by THE FLAMING SWORD.

Women everywhere, who advocate temperance, social purity, full suffrage, a higher education, and a diviner motherhood for woman for the salvation of the race, see to it that when THE FLAMING SWORD asks, by its appearance in your midst, a conscientious, thoughtful reading, that it is not denied by you a square deal and a warm advocacy!

What Woman Did for Australia

BY V. H. A.

TO WOMAN is given the credit of reforming Australian politics. Some years ago, every line of employment was monopolized by the governing classes, and every one advocating reform was boycotted.

One man was blacklisted for five years; could neither plow nor reap, chop wood nor drive horses. The man grew discouraged, but the women were aroused to fierce opposition to this unjust and ungodly condition, and though often compelled to earn the entire support for their families, they urged their husbands never to give up the fight.

Gradually a body of voters grew up, trained by these mothers into the conviction that existing conditions were infamous and unbearable. They united with a few laborers who had the franchise, the better element was outvoted, and the labor party came into power and has so remained ever since.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE FLAMING SWORD AS AN EDUCATIVE FORCE

DURING the past ten years there have been great national crises, with the development of a new phase of societal fellowship. The nucleus of development has started with the promulgation of the gospel of Koreshanity. Its magazine has had a career in America, because here in this country is to be found the remnant of the infiltration of Jew and Gentile, in those great processes of race amalgamation extending over immense cycles of progress. During this period of the extension of prosperity in America, a new force has been contained, not in old bottles, but in newer vessels. The value of THE FLAMING SWORD as an educative force puts it into line with the best newspapers in the world. There is no other periodical which has exalted the intellectual capacity of its readers as the SWORD has done, in setting forth the principles of social construction in contradiction to so many schemes which have arisen to decoy the public. The value of any newspaper consists, not alone in its excellent type and freedom from typographical errors (a degree of excellence in which THE FLAMING SWORD may claim precedence, when *Harper's Magazine* comes out with half an article upside down), but in its participation in the life of its times.

We claim, with further investigation, that THE FLAMING SWORD has taken the right stand on sociological and scientific problems for the past ten years, to the exclusion of the various shades of fallacy and evil that pervade the world. Its influence is in the line of those things that make for righteousness, while its solution of every problem that has vexed humanity remains to be demonstrated, and will be demonstrated through the application of truth to life.

In the advance guard of progress in the United States today, there are several papers that pretend to edit a scientific department; but they cannot compare with the writings of KORESH and of Professor Morrow. The science of the future is put into this paper, and until it is recognized as the truth, there will be no evidence of solving problems in electrical and nautical sciences. The other periodicals simply confess their ignorance in regard to those great questions which have perplexed mankind in all ages, except during those periods of enlightenment when the truth has been demonstrated. Every twenty-four thousand years the exact truth concerning physical nature is made known to the world through the mediumship of a man who has developed to the point of receiving the influx of such science. This truth is what THE FLAMING SWORD is giving to the inhabitants of a world whose shape and construction are unknown to them. The indicator on the dial of the great clock of the ages points to an approaching crisis in the affairs of men. This is not said in a spirit of pessimism, but to further a preparation of

mankind for a greater state of happiness and security. The Golden Age is seen in perspective. Looking forward is not to be half as inimical to the prospects of the people, as looking backward over the sins and follies of the past. Let us set our faces heavenward, and see in the rising of the glorious dawn of progress toward future felicity an earnest of other days, when God shall wipe all tears from the eyes.

The problem of metaphysics that men have been trying to solve in regard to the nature of the soul, and its inherence in Deity, has been fully treated in these pages from the pen of KORESH. His articles on christian science and kindred topics are the best that have been printed from any source,—for they obey the dictates of reason. In regard to the awful magnitude of those offences which trouble mankind and militate against order and decency, it is shown that future ages are to recur before men are in so poor a physical condition, or before the crimes that waste society are as flagrant. During the Golden Age there will be health and happiness. Even the lower orders of society are reformed. In teaching these things, the SWORD is no exponent of pessimism. The criterion for social progress is found in the distribution of force in two directions—toward man and toward God. In the time to come, the precepts of religion are to be demonstrated by a conformity to superior force coming from the throne of the Almighty. At the present time, there are grave difficulties in the way of producing swift results. In the future, the hope and the story of mankind will be the Lord of Hosts, whose battles are fought by his own at the point of THE SWORD.

The Shams of the Hour

TO UNMASK shams we must unmask ourselves, for we are all shams. Who tells the truth to his neighbors? And if he did, who could live with them? Nobody in particular; for human nature is built on such a plan, that love of approbation is too strong in most persons, to be met by contumely. If a woman demolish her neighbor's bonnet, when the latter has lavished half her month's income on it, she knows, or ought to know, that she will be cordially disliked. So in order to escape the inevitable conclusion of free speech, she covers it with white lies. And yet, we all hate shams,—especially pillow shams, which are put on to conceal wrinkles.

One of the biggest shams of the hour is the Standard Oil Company, which we all know has to stand a good deal of abuse, because its members are rich and prosperous. One of the best object lessons in financiering is the method employed by Mr. Rockefeller to destroy other corporations, and to knock them down as a boy playing football knocks down little flower pots that stand in his path. To get the benefit of this lesson, one must see that the government has attacked

Mr. Rockefeller for being a shrewd manager, because too much shrewdness is in demand elsewhere than in private enterprises. To see the benefits accruing from Mr. Rockefeller's manœuvres, one should look at his pulpit oratory, and consider his wife's diamonds,—at least, that is the common notion of sport for the men who rule in Washington. The truth is right here: Theodore Roosevelt, President of the United States, does not like shams himself; and his hearty, genial manner does not go out to those who try to impose them upon him.

Another sham has been exposed by Mr. Upton Sinclair in the packing industry which the Beef Trust is trying to reform, at least in point of cleanliness. It has absorbed the attention of the larger portion of American consumers throughout the past summer, and its vats and deposit heaps have been too prominent in various places to have it soon forgotten. The antidote for silence has been carefully applied.

A Boston paper casually spoke of burnt umber, put up in cans for consumers, and labeled "chocolate icing." Think of it! Paint exposed for sale under the name of a confection much esteemed by the little ones of the family, whose lives are too precious to be risked in such a manner. Baseness can go no farther. The futility of trying to escape detection would seem to deter this particular brand of sham from getting into the market; but all is fair in love and war.

The cringing and bowing of half the population to the New York millionaire who has projected such a thing as the ice trust, is one of the strongest evidences of the shams that are set up in chief places. In Detroit the city has taken this matter in hand, and now the people are on the throne. This one luxury, deprived of its legitimate consumers, has been the source of enormous frauds.

The shams of life are not at an end in the beginning of a new year, nor are they at an end while human nature imposes upon itself. We all think ourselves very much better than we are, but the illusion is pleasant; let us keep it up; otherwise, life would not be worth living.

A lady with wide experience of life in the greatest art center of the world has shown how the picturesham is perpetuated. The dealers have formed a syndicate. They put up an insignificant work to a large price among themselves, and it is knocked down at auction to a member of the syndicate. The leading houses in five of the largest American cities are thus united. The loss is divided among them, and another work by the same painter is run up, until an outsider who thinks the artist must be in demand, bids a large sum for an unsaleable piece of work. Thus certain pictures of an inferior quality are made the fashion. Everyone knows how the old masters are reproduced. A hit was made by a caricature representing a painter in the last stages of destitution, ragged and emaciated, working at an easel. Near him stood a dealer hurrying on the production with the words: "You know I must have three Corots, two Ribots, and a Diaz before the fifteenth." America is recognized as the great field of commerce in

art today; consequently, it is here where shams are most frequently exposed in the market-place.

The cooking classes in the public schools make their practise to inform the scholars just how many ounces of sugar should be combined with other ingredients to form a cake. In a certain country town, an old lady was found who always used less than the rule, in her preserves and her cakes, because she said, "Sugar too high to buy." It is a perfect sham to keep sugar at such a figure; because it is one of the staples that are always needed, and they should be furnished to the people at a reduction by the government. It is a sham to raise it so far above the right figure. The adulteration in condiments and most articles of diet is notorious, and is growing worse.

The shams of life are all summed up in the terms, sham divinity! When the people have only a sham to bow down to and worship in the trinitarian concept of a God without body and parts, a "great spirit that pervades immensity," the religious sense is defrauded. The atheistical concepts of the three persons and one God, instead of one person and three attributes, have darkened the minds of the present hour so that in the words of Paul to the Athenians one may travesty the Lord's prayer, "Our unknown and unknowable Father." How long will the Lord be kept out of his churches by the shams that perpetually multiply and breed errors?

Bromidism Versus Sulphitism

CURRENT literature has been enriched by two new terms, or, to speak more justly, by the application of two old terms in a new sense.

It is proper to ask now, "Is your friend a bromidist or a sulphite?" This is not slang, but the most original psychology, as Gelett Burgess has informed the curious and interested. He says the bromidic person is the philistine, who is well known in all his characteristics, having been sufficiently exploited since Matthew Arnold gave popularity to the term.

The sulphite is an original genius who never uses trite expressions. For instance, if you happen to notice, the sulphite will not say, "I simply dote on Browning," or, "You must be thankful that you are better off than poor so-and-so;" or, "When we have afflictions we must be resigned, knowing that God sends them for our good;" or, again, he will not try to excuse himself for neglect of duty by the hackneyed phrase, "The house has been in perfect order every day this week until today." It is also purely bromidic, as Mr. Burgess says, to exclaim, "The Japanese are such an interesting little people!" Keep quiet and look bored, unless you can think of something sulphitic when the Japanese are mentioned. It is bromidic to say, "I can't do anything with my hair after it is shampooed." If a man is a sulphite he will never attack his wife in an injured tone, like this, "Here are two buttons off my coat," as if she was beholden to foresee and prevent such accidents.

There has been a book written on this theory of op-

posites, which has developed from a woman. She was making out her dinner cards, when the distinction between two classes welled up in her mind. This system of dividing the people one has always known, is conducive to contentment with oneself for using it, and in some unforeseen manner it invests them, if not with a halo, at least with a new charm. While we have to take people as they are, the best one can do is to give them a new title.

Shelley was a sulphite, and his bromidic friends were hard put to it for breath when his sulphitic tendencies were flashed upon them like the coruscations of a star. Gelett Burgess does not mention Shelley, but he says that Lewis Carroll, in his children's tales, is wholly sulphitic. Alice, writing to her left foot on the rug to tell it what to do, and how she feels about it, is about as sulphitic as Jack-and-the-bean-stalk.

As bromide is used for a soporific, the good people classed as bromides, pillars of society and of the church, the "staff of life," like bread, are often found to have a soporific effect. The world could not go on without conservatives perhaps, but many persons think it would go faster if the race of them were to become extinct. The people who do new things, found new cities, treat new questions, give a flavor and a zest to life, widen horizons, talk about the shape of the earth, hitch their wagon to a star, are sulphitic,—that is, they have sulphuric acid in them, and it bites. They are not bores, nor do they slam their doors in the face of a new idea. They do not say, "It is so vulgar to be interested in the common things of life;" nor, "How happy we should be if we could all live in harmony with nature."

Perhaps one of the best notions of the leaders of thought in regard to the new appellations, is that sulphitism and bromidism are the two halves of a circle, and their extremes meet. A person may be so extremely bromidic that he may become at a leap sulphitic, and *vice versa*. After all, there is hope even for the lacklustre and the foolish.

Edith Wharton has a story called the "Descent of Man," which illustrates exactly how a hypo-sulphite may become a bromide. The professor in a certain college indulged himself in a piece of satire. He was a radical of the radicals, and he wrote his book (as a satire) so directly in line with the old foggy notions which he wished to discredit and had utterly repudiated, that even his publisher was deceived, and hailed it with delight as an expression of belief in orthodoxy, by a well known scientist respected for his researches. A liberal offer of money for the thing, if it was printed intact as such an orthodox work, tempted the professor, hampered with the needs of a growing family.

The work was reviewed as an expression of belief in established religion; and before long our sulphitic writer was fully committed to the bromidic style of earning money, even going so far as to accept large sums from a Woman's Journal, to write for the young. A man who holds to his beliefs is not always a sulphite, but one who parts with them for pay, like Browning's

"Lost Leader," cannot be specifically anything but a bromide. Let us take bromide to quiet the nerves, but sulphuric acid for our battery to work results.

"Over the Walnuts and Wine"

THE END of the feast is closed by mirth. The time to laugh is at the table when the good things have been served, and the dainty bon mots begin. The best that anyone has ever said in regard to dining has been expressed by Mr. Meredith, the poet, who touches the right note in the sybarite's mind.

Wit is the blessing of the feast, and at its close we toast the giver. Who so daft, or who so graceless, as not to praise the host? So in the great banquet of life, who would pass away from the table and not thank the good giver? God has put all things under his feet, because he is the angel standing in the sun, and crying to all the invitation to the table of the great King. The supper is ready, and all are asked to partake, and then to thank him for the feast.

The wit of the Lord is not often mentioned, because it is customary to think of him as the slave of the devil, in that he is a man of sorrows. The sorrows of the Lord come from the devil; and if he has a laughing spirit, it is because he knows he will thwart the old adversary at the end of the road.

Wit and humor are both acceptable in their place, and perhaps no one enjoys them more than he who has been deprived of the companionship of his friends and equals. When the supper of the great God is ready, he is in the presence of these two classes from whom he has been separated in external life for countless ages. God renews himself from the race, and when he has developed into the amplitude of his proportions, he is with his Sons. Come, "let us be glad and rejoice." There is a time to rejoice, and then the play of wit and humor ripples and flows.

The divine blessing flows out to its offspring in the house, when it has bought them with the price that was prophesied from the first. There was little joy while God was bound for Satan's dues, but by and by, when he comes out in his own *propria persona* in his Sons, the season of joy and mirth and feasting is at its height.

Why was it meet to rejoice? Because the marriage of the Lamb had come. He has allied himself to sinful humanity, and the work of rebinding man with his Creator is completed by the advent of the finished Deities. This is religion's final work, and it excludes all the fallacious systems that have swayed men, by a test that is infallible.

The walnuts and the wine are the fruits of the earth, united with the spirit of truth which is in Divinity. "Wine that maketh glad the heart of man," and truth to annul his bondage to false systems of error.

The Vapor of the Lord's Life

"FOR WHAT is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." The life of the Lord was dissolved in a cloud or vapor, and those who participated in it went into the interior spheres.

Modern Social Problems

THE GREAT social awakening is in process. The voice of the arousing sleepers is heard. The toiling masses are coming to realize the present intolerable social conditions. The great reform movements do not exist for naught. They constitute an ominous sign of approaching deliverance. The masses always awake when the goad of the oppressor is thrust too deeply. Under the weight of real slavery, disguised as industrial service, the millions cry out for release. War upon the giant corporations is but a single phase of the great work to be performed. The root and base of economic evils are in the competitive system. The great struggle for existence must pass, to give place to wholesome recreation and the enjoyment of the luxuries of life. The science of the great deliverance is now being proclaimed. Presentation of the science and discussion of the great subjects of social reconstruction are imperative. The work of world-enlightenment must go sweeping forward until the light of genuine liberty reaches the masses of all nations.

ACCELERATION IN SOCIAL ACTIVITIES

BY MADISON WARDER.

A CRITICAL view of the activities of this, the foremost nation of the world, affords abundant evidence of the acceleration incident to the closing of the age. Operations in all planes of action are characterized by a growing intensity that augurs ill for long continuance of the existing social order. Haste runs riot through the highways and byways of trade; the spirit of unrest penetrates even the remotest channels of societal intercourse. The mind of the individual is teeming with schemes looking to the augmentation of pleasure and profit, which, when tried, afford neither rest nor satisfaction. "Keep up with the procession," is the precept dinned continually in the ears of those aspiring to wealth and its attendant power. And right faithfully do the aspirants heed the admonition. Practically, all their waking hours are devoted to cherishing the desire to attain to a leading place in the headlong race for gain.

That the acquisition of wealth is the dominant purpose in the average mind, few will deny. Success in life, in the eye of the world, is measured by the amount of property that can be accumulated. He is acclaimed greatest who can place the label, "This is mine," upon the largest aggregation of the products of the world's toil. The master of millions stands head and shoulders above the wisest statesman or the most brilliant literary genius in the adulatory regard of mankind. The amassing of great riches is the ideal held up before the child throughout all his days in school. Its brutality is glossed over, in some measure, by the plea that it is necessary as a means of accomplishing the work of the world; an illusion springing from the erroneous conception that self-interest is the true source of social progress.

So thoroughly saturated is the social mentality with the fallacy of self-interest, that any attempt to revive the true communal spirit arouses society not only to suspicion and contempt, but to positive and vindictive antagonism. The President of the United States, fit representative of American public opinion, and focal center of national commercial desires, denounces communism because it would interfere with individual initiative in commerce. It would seem that men

having facilities for clear observation of the structure and operations of the commercial system, would not be blind to the economic blunder of trusting the organization of production and distribution to the hap-hazard methods of irresponsible private capitalists; but the motive of self-interest that so powerfully actuates the units of the social organism, is a prolific source of fault vision.

Long years of practice in the arts of modern trade have so abbreviated the moral sense, that total disregard of the rights of others has become the fixed rule of commerce. Indeed, the very essence of the profit system is disregard of human rights; and this characteristic commercial attitude, coupled with the always increasing difficulties encountered by the masses in holding their own against corporate industrial dominance, has engendered a universal recklessness in man's dealing with his fellows, that has no parallel in history. The inexorable law of competitive commerce demands of each competitor increasing enmity against all others; requires of each, continued striving to outwit and overreach his rivals, until the marts of trade are thunderous with the discordant clash of conflicting interests. Needless to say, the ceaseless strife and the aimless method of private capitalism must result in frightful waste, not only of wealth, but of human effort. The greater part of the vital energy expended is drained away into the sea of unavailing effort, a total loss. But mankind, far from profiting by its countless bitter experiences, seems only to grow more thoughtless, and rushes on with greater heedlessness of consequences.

Among the classes at the bottom of the moral ladder, is the accelerating tendency most widely operative. Unbridled indulgence in lust is more wide-spread than optimists like to believe; and it increases so rapidly that "race suicide"—not the Roosevelt variety—is imminent. Crime is a close second, ranging from the warfare between factions of the laboring classes, to the sacrifice of life upon the altar of railroad profit. The agricultural population listens to exhortations to wring more and more wealth from the stores of Nature, and daily its interest in the game progresses. The mercantile interests partake more thoroughly of the spirit of competition, and are pervaded more completely with the falsities necessary to their very existence. The captain

of industry display an ever-increasing greediness in appropriating the world's wealth; and the national governments, guardians of vested rights and representatives of corporate interests, are feverishly preparing for the coming struggle for international commercial supremacy.

Coincident with the augmenting speed of the social machine, is the marked deterioration in quality of its productions. Wholesale adulteration obtains throughout the whole corrupt organism; in factory products and the capital stock of corporations, as well as in literature, religion, and morals. This most potent factor of disintegration, with its enormous enervating influence, comes at the time when the forces of acceleration are driving the social machine at a speed undreamed of a generation ago; and the conjunction can result in nothing but disaster. The world is rushing headlong into the vortex of destiny. Weakened by indulgence, society will be shaken to pieces by the gathering momentum of its own ungoverned impetuosity. Then the forces of scientific construction will step in and build it anew, after the enduring pattern of the physical cosmos.

Upton Sinclair's Unique Home for Children

BY BERTHALDINE, MATRONA.

WE LEARN from a new, up-to-date magazine, *The Times*, that "a heaven" for children is to be established at Englewood, N. J. We should like to see such a home duplicated in every town in the United States. The author's description seems worth repeating for the benefit of our readers, some of whom we know to be advocates of community life in precept, if not in practice. The proposition of the Englewood co-operative home, to settle the life problems of its community children, is stated as follows:

We propose to set apart say twenty acres of land, and to build there a home for children—a place such as has not yet been built in this world, and which the children will not be able to tell from heaven. The building will be made for children; there will be nothing wrong for them to do in it—it will be a building without "don'ts." The stairs will be children's stairs, and so will the tables and the bath-tubs. There will be no stoves and no cats and no sewing machines, and no tired and cross parents.

The building will of course be fireproof—or, rather, there will be no fires, and the lighting and cooking will be electric, and the installation will be in metal tubes. The children's establishment will be under a separate board of directors; it will be run and paid for by the parents, and of course parents will be free to send their children for whatever hours they may please, and will pay only for what they take.

It should hardly be necessary to say that as much as possible of the work of caring for the children will be done by the mothers, as paid employes of the community; but as so many persons talk about us as if we were planning an imitation orphan asylum, from which parents are to be excluded along with ink bottles and open-grate fires—why, let it be said, I am planning for the care of my own child, and, if I have my way, there will never anything come near him that is not perfect—and by

perfect, I mean in spiritual ways as well as in mechanical, in love as well as in cleanness. Every minute of time that his mother or myself can spare, we shall go there and help; and when we are not there, some one else will be there whom we know and trust, and not simply an ignorant Irish nursemaid, whom we have got by newspaper advertisement, and whose only reference is the word of some unknown person who wanted to get rid of her.

People say again: "You will never be able to agree." We shall be able to agree beautifully. There is a science which has been developing in the last twenty years—the science of child-training—and which is only waiting to be applied. There is also a science of child hygiene. We—that is, the board of directors elected by the parents to conduct the children's colony—select as resident physician a man who knows these sciences; and if there is any parent who cannot agree with the physician as to the proper way to wash and feed and dress any particular child, why, the parent will be perfectly at liberty to take the child to her own home and have her own way.

But we count upon having a hundred children in our little heaven, with beautiful beds to sleep in and beautiful bath-tubs to splash in, and a beautiful dining-room to eat in; and with outdoor kindergartens, and sand piles and swings, and gardens to plant things in, and meadows and woods to roam in; and with beautiful people to direct—people who know stories to tell and songs to sing, and games to play and all sorts of wonderful ways of being busy and happy; and so we think that in the end every mother will be wise enough to let her child conform to the few simple regulations which may be necessary.

Indeed, we shall count on the child to attend to it; those of us who are working out this children's heaven expect to have one dreadful punishment with which to threaten a refractory child—a punishment equal to the sum of all the other punishments that ever were threatened in the world: "Johnny Jones, if you do not be good, and mind like all the other little boys, we shall have to send you out to your mammal!"

Community life is a great war on natural human selfishness. One just can't live in a coöperative community home of thirty or forty members, especially if well stocked with children, without either being driven out by the heat of the conflict, or broadening out to the very limit of loving toleration and expansion. Every selfish human mortal needs elevating and broadening; so it is really wisdom to jump out of the frying pan of ordinary family jars, into the fire of community life, for a melting of the heart and the self, and for social purification.

Community life is a certain kill and cure remedy for all social evils,—to be well shaken before taken, but taken if you would be made thoroughly alive to every good and evil thing in yourself and others. Entering a coöperative community home is taking a huge bite of the fruit of the tree of the knowledge of good and evil. It makes people wise, self-examining, discriminating—and "smart like der serpent und don't hurt him like der pidgin." It has a marvelous developing effect on children. It grubs all the nonsense of artificiality right out of them. Their bright eyes see through the actions to the hearts of each other.

Of course, a community to live worthily must be well supplied with good blood; that is sound doctrine in free circulation and full application. Its members must have a sound basis of labor exchange, and a

high and holy aim to yield good fruit. Sound doctrine (good blood) is to be had. The Lord Christ furnished it in parable; and the science of the universe can interpret all parables and reconcile all paradoxes. The child has his rights, and he is in the earth to stay. The source of his production is eternally somewhere in the earth, though it is long since he has been seen at his best in mind, body, and estate.

A community home of the right sort is the best place for the reappearance of the perfect children. It is a fine place for the establishment of the true kindergarten and university settlement, of which we now have so many cheap imitations in this world of shams. May the powers of all goodness help Upton Sinclair to make the Englewood Children's Home a home of little well-embodied, good angles. Englewood means, by the way, the fiber of the angels. Let the finest be produced.

Both Sides of the Question: A Debate Reviewed

BY CARL L. SEELBACH.

AT A RECENT debate held at Buffalo, N. Y., between Mr. Winfred R. Gaylord, Socialist candidate for Governor of Wisconsin, and Wallace Thayer, a local prominent lawyer there, a very great number of pertinent facts were brought to the minds of all present.

Mr. Gaylord insisted that the so-called government, composed of judicial legislative and executive branches, was not specifically the government. "Get up tomorrow morning about 6 a. m., and you will hear a noise like a real government." He referred to the whistles of the factories. He showed the broader field of this, the industrial branch of government, and claimed it to be the most important, as it affected nearly every hour of the working man's life, whereas the ostensible government only occasionally affected him. Public taxes were paid annually, but private taxes to trusts were paid daily.

Briefly, Mr. Thayer said he recognized but two schools of politics at present: the Roosevelt-Bryan-Hearst school, and the Socialist school. The Cleveland-Hill-Jefferson school, he said was as extinct as the Dodo. He inveighed against the abolition of individualism in industry, claiming that all progress in theology, politics, art, and industry, was from autocracy to individualism; and now, to abolish individualism would be to turn back evolution, and relapse to a state of absolutism.

The inconsistency of socialists was shown by claiming, first, that the proletariat class has submitted to the increasingly intolerable systems of absolutism, slavery, serfdom, and the wages system; yet their agitators are constantly spreading thick the salve about their confidence in the intelligence and ability of the working classes to help themselves.

The gulf between classes, he claimed, was caused by special privileges only, not by private ownership. All great fortunes were due to one of four forms of special privilege—patent rights, protective tariff, the granting of public franchises, or the cornering of the necessa-

ries of life in the market. With the abolition of the causes, poverty would be an impossibility.

Mr. Thayer claimed that the evolution (oh, much abused word of sundries import) from barbarism, absolutism, slavery, serfdom, and capitalism, was progress and that the worker is better off now than ever before.

Mr. Gaylord insisted that whereas the worker today has more ostensible rights, his condition was actually much worse. The stand was taken that each successive step in the industrial field was but a more exquisite system of extortion; thus serfdom superseded slavery, only because it relieved the slave-owner of the necessity for caring for the slave while he was not harvesting the crops, etc.; while the wages-capital system was so intricate that it enabled the employer to extract services in twenty-three hundred different ways, at minimum wage, and to re-extort even this small compensation, by way of maximum prices for the necessities of life; yet this last view is the correct one according to observing minds.

Mr. Gaylord advised "the purchase method" for abolishing capital. This is the method which Lincoln proposed in antebellum days, for the abolition of slavery in the United States. Mr. Gaylord claimed this method was the cheapest and most peaceful, and therefore the best method.

The Empire of the Righteous Commonwealth

BY BERTHALDINE, MATRONA.

THE COMPLETE separation of church and state in France is a legal divorce from a scientific Christian standpoint. In Christendom, adultery is an almost universally acknowledged just cause for divorce. What the Protestants call the old harlot and the mother of harlots, has been in heinous adultery with the thoroughly non-Christian competitive system, from the initiation of the dark ages.

We have heard it remarked by a Sage, that if the old harlot is the mother of harlots, the Protestant churches must be her daughters, the harlots. Certainly it is, they bear the most significant ear-marks of the old lady, with some additional marks of all-around degeneracy.

If a state is divorced from a church for a cause universally acknowledged legitimate, there is certainly no just cause for the state to remain wifeless and homeless—that is, without a church, if a pure and undefiled bride can be found to be its home-maker. Religion analyzed means simply a retying or binding of parties divorced.

We should like to have it proved to our satisfaction that the state of France is one whit better than the divorced, but once adored church of France. Some old Jews were once over anxious to stone a woman taken in adultery. A man, since worshiped as the only living and true God, happened to be present when the stoning proposition was up. He did not say much, but he took occasion to write something that has since been rewritten, as well as spoken, uncounted millions of times.

Let the state of France and all other church-rejecting states consider the written words: "He that is without sin among you let him first cast a stone at her."

The old Roman Catholic harlot is pretty bad, and the young harlots somewhat worse. We shall not now claim that we are any better; but we do think that these "holier-than-thou" states of the nations which get divorced from their churches, had better vivisection themselves, analyze their vitals, and give society an honest verdict on their own actual, practical, moral, and intellectual conditions.

How much do the masculine states think they know, which they can rationally demonstrate to be scientific? How much of value do they perform, that will "stand pat" with the standards of moral and intellectual integrity, raised for all nations and national churches by Moses and that moral Hero, the man Christ Jesus?

Let France, and the United States, and the great "Me und Gott" nation, elevate the moral and intellectual status of their boss politicians and captains of industry; let them energize the perceptive and rational faculties of their ministers of finance, who promote the farce of the golden calf, and blind the people with its glitter. When these things have been done by the masculine nations, it will be time enough to stone the woman.

The twain, church and state, have been consorts in iniquity. Would they be white with righteousness, let each bathe in some source of intellectual, moral, and physical purity, and ask the guard of its integrity to remarry them on a sound money basis. Let the marriage portion of the twain made one by the new uses of life, be a happy home and all good things. These held in joint heirship with all the royal progeny, will give mankind a universal empire of commonwealth.

The Possibilities of a Great Universal Trust

BY MOSES G. WEAVER.

THE ADVICE to each individual to paddle his own canoe, is becoming somewhat obsolete. A great steamship or up-to-date warship would be more safe in the turbulent sea of modern competition. Knowing this, the great thieves of today are adapting themselves to the times, in securing all advantages afforded by combination.

In olden times the Arabs attacked travelers on the desert, killing them and appropriating their goods. But later the band of robbers, discovering that in despoiling the traders they were killing the goose that laid the golden eggs, and wishing to continue their business indefinitely, they abandoned the primitive way of stealing, substituting more modern methods. They allowed the travelers to live, and come and go by the desert as often as they pleased; the longer they lived the better; they simply collected a fee for conducting them safely through their own country. In settling the matter of such valuable service, the Arabs, of course, practised what now has become the golden rule

for railroad management—putting on all the traffic would bear.

Thus in the name of business, and under the letter of the law, at least, not surely the spirit of it, we have now all kinds of thieving disguised as respectable avocations, and fostered as "infant industries" which have grown to such monstrous proportions as to threaten the greatest revolution of all history. The small speculators have been absorbed at an accelerating ratio, by corporations that are said to have no soul; and these are being devoured by the modern trusts. The smaller trusts, even, are in danger of being swallowed by the larger fish; and it is feared that before long, the sea will boast of one enormous whale, with numerous and exclusive privileges.

If there is honor among thieves who trust one another in the execution of their nefarious schemes, why cannot more of the honest people be induced to lay aside their petty differences, and unite for the common good of the country? The only way to destroy the robber trust is by the organization and operation of a trust of the people, by the people, and for the people. Let it be of such gigantic proportions that all industries and means of transportation may be included under the control of the Government. Then the trusts would be compelled to sell out their entire business for want of patronage.

In such way the modern Goliath may be slain with his own weapon. It would require some courage, and trust in the God of David; but we believe that according to the law of progressive development, the time is at hand for modern competition to be destroyed. We are looking for a people who are patriotic enough to sacrifice their little private schemes for the good of the country, people who will be true to every confidence placed in them, or position of trust bestowed upon them by their fellow men, to combine in the formation of a universal trust for the benefit of all the people.

If the system of common interest is a good thing for the protection, development, and happiness of an ordinary family of children, why should it not be enlarged, and the blessings of such a system extended even to the ends of the earth? Let the whole world become a great brotherhood, of which the Lord God will be the head! This indeed has been the fond dream of the prophet, poet, and reformer, in the past; but it has been left for this generation and nation, and more particularly for those of the Koreshan Cult, to inaugurate the initial steps to that grand consummation.

Notes Along Social Lines

Some school children in New York became intoxicated on free samples of whiskey recently distributed by a neighboring distillery.

Public ownership and operation of the railways of Switzerland have proved most satisfactory to the people in general, though not so to some corporation men from England and America, who have visited the country.

Health and Hygiene

Dr. J. Augustus Weimar

THE ART OF HEALING AMONG ANCIENT NATIONS

AMONG the enlightened ancient nations whose records have come down to our time,—the Egyptian, Chaldean, Arabian, Phœnician, and especially the Israelite,—the practice of the art of healing belonged primarily to the priestly class, the priest caring for both the pneumo-psychic or mental and physical ailments, and public health and hygiene. The God of the Jews declared himself *the* physician of his people. Thus the office of physician or doctor by the priests was pre-eminently a high and sacred position, for they were the intercessors between God and men, both with reference to spiritual (mental) and material things

Health, strength, beauty, and longevity were the result when the Israelite obeyed God and his appointed public servants (honorable officers), while disobedience brought the reverse, as Jewish history and Biblical record testify.

Ancient Psycho-Pneumic and Materia Medica

BY THE terms in the above heading we mean that their soul, spirit, and bodily remedies consisted primarily in the fact that God, manifest in and through his ordained priests and doctors, was their spiritual or mental physician; and their material remedies for their physical bodies consisted of a few botanical ingredients, and of detailed hygienic applications. As for instance, olive oil, pressed figs or fig-cakes, fruit juices, entire wheat bread, water-applications (washings), sunlight and air baths, clay compresses, rest and dietary means (Sabbath and Fast day observances), physical and mental culture, etc. Thus their bodily remedies were strictly unadulterated Nature's curative supplies, means, and powers.

We may affirm here that they still contain the same old-new virtue; but the "root of all evil," the love of money, has darkened and deceived the eyes of the human race, so that the majority, especially the so called Allopathic doctors, cannot see the virtue of Nature's unadulterated curative means. Ignorance, prejudice, narrow-mindedness, and the cursed love of money have led this class of men to the substitution of the most poisonous drugs or medicines and patent nostrums; and the Shylock manufacturers to the awful adulteration of food products, etc.

The Father of Poisonous Drugs

BY TAKING a retrospective glance over past well-known history, we find in the fifth century, B. C., that is, five hundred years before the Christian dispensation, among the declining Greek schools of philosophy, a so called science and practice of poisonous medicine developed and promulgated. This honor is conferred upon the so called wise doctor known as Hippocrates. However, bad as this was and is, he also taught and promulgated some useful truths and practices. For instance, he recommended

the isolation of the sick, discovered the critical crises, critical days of fevers, preferred experiment and observation to speculative theories, but did not always act accordingly.

From the above, we see that the practice of poisoning with drugs is one of the oldest of all present-day, so called sciences. And this very fact goes to show that among the medical class of men, we have the most antiquated and medieval set of brains that the corrupted world has perpetuated and maintained. Hippocrates and all who have followed and are following in his poisonous drug-path, with so called "Materia Medica," have been stumbling-blocks to the otherwise honorable profession, because they have been the cause of much loss of life. The *modus operandi* was not understood by the "Father of Poisonous Drugs," nor is known by any of the benighted adherents and practitioners. No intellectual connection is taught between the supposed poisonous stuff and its supposed effect upon the organic vital function of the organs of the human structure. The blind are dosing the blind; and how great and wide-spread are the complicated drug-diseases! The undertakers and graveyards are the incontestable witnesses before the bar of justice!

Materia Medica an Unscientific and Misleading Term

THE ill-chosen term signifies *healing materials*. The who, with a knowledge of its signification, adhere to its term and practice, are either rank materialists, that narrow-minded creatures, (for matter comprises only one half of the constituents of the universe,) or, they are *thinkers*.

Psycho-pneumic and *materia alimentaria* are scientific terms, and would and do express the two states (spirit and matter) of the primary substance of the universe. A materialist or matterist sees only the material side of man and his functions, and consequently looks out for drugs only, as a remedial agent, and as a relief for material suffering. But every observing physician knows that the influence of his mind and the minds of others over his patient, as well as the influence of the patient's own mind, is great in power for good or ill health as the material drug administers. However, the no-thinkers of the medical class have no conception of this fact.

Thus we see how the fallacious system of *materia medica* has led the medical schools and their practitioners into that harmful path of not differentiating between harmless remedies and poisonous drugs. There is, however, a class of physicians who aim to be humane and benevolent. And even the others are not alone responsible for the poisonous drug-system of medical practice. The fault is in part with the general public, with the Government, and with the laws of the states. If the public *en masse* would refuse to accept and swallow the poisonous nostrums, the impetus of the fallacious system would soon be a thing of the past.

The Harmful Effects of Poisonous Drugs

POISONOUS drugs produce the very maladies they are supposed to remove. We will describe a few of the many poisonous drugs or medicines and patent nostrums that have been used of late in enormous quantities as remedial agents, for suffering humanity:

(1). QUININE.—It is a nitrogenous or alkaloid poisonous vegetable substance from Peruvian bark. It is administered freely by the Allopathic doctors to their patients in fevers, especially malaria—ague, of which intermittents are one form. It is also given as a tonic. Its frequent use will produce the following and a host of other diseases: Headache, dizziness, difficult hearing, total deafness, imperfect sight, blindness, eruptions upon the skin, palpitation, or feeble, irregular heart-action, paralysis of the heart, and depression of respiration. Even as small a dose as four grains will bring on severe epistaxis (nosebleed).

(2). CALOMEL.—That is, chloride of mercury, or mercurous chloride. It is a liquid, silvery, mineral substance, in some localities gone out of date, while in others it is used in a great variety of affections. When administered in connection with common table salt, it may be changed in the stomach into corrosive sublimate or mercuric chloride and hydrochloric acid, both of which are corrosive poisons. The effect of the use of calomel upon the human mind is very serious. It will produce a tendency to a delirious condition, madness or insanity. The effects upon the body are profuse discharge of offensive saliva from the mouth, inflammation of the mouth, looseness of teeth, dissoluteness or rottenness of the bony structure; in short, destruction of the constitution.

(3). BELLADONNA.—It is obtained from the deadly nightshade plant. The drug affects the sympathetic ganglia (a collection of nerve cells) that control reflex action, and thus paralyzes the circular fibres of the iris, says an author, so that they have no power to contract. It is much used for this purpose, both by Allopathic and Homeopathic physicians. It checks all secretions when given internally, except those of the bowels and kidneys. It raises the blood pressure, and sometimes produces a rash like that of scarlet fever. It tends to produce headache, vertigo, blindness, delirium, paralysis, stupor, and death. The stimulation of the heart under the use of this poisonous drug is followed by subsequent relaxation and depression, which may end in death. It is a powerful anodyne (pain-killer, that is, nerve-paralyzing nostrum) and narcotic (sense-killer).

(4). ANTIPYRIN.—A poisonous product of coal tar. The process by which it is made is patented and not known by physicians. It is a white powder, somewhat bitter, and soluble in water. It has been much given of late to reduce fever and kill pain. It kills pain by paralyzing the nerves. Doses not sufficient to produce death may bring on convulsions, buzzing in the head, blueness of the lips, cold feet, and chilly sensations. It shrivels the blood corpuscles, and tends to produce congestion of the brain and meninges, (the external, middle, and internal membranes that invest the brain and spinal cord). Untoward effects have been observed in numerous instances from this poisonous drug. Every dose tends to heart failure, yet it is administered again and again by Allopathic physicians.

(5). ARSENIC.—A violent corrosive poison acting with cumulative effect. Notwithstanding its deadly nature, it is much used in Allopathic practice as a medicine, chiefly in the form of "Fowler's solution." Although it is a deadly poisonous drug, we are told that it is a tonic, and stimulates mental activity.

Some hold to the idea that *small* doses of poisonous drugs are non-poisonous. In refutation of such a claim, we will cite no less authority than Geo. Dutton, A. B., M. D. He says, in speaking of the various poisonous drugs: "Such language is misleading. Any part of a grain, however small, is poisonous."

The safest course for a person who must have a remedy, is to avoid the use of Allopathic drugs or medicines, and thereby their harm-creating and deadly doses. Why not employ, instead, *drugless* means?

Principles and Practice of Right Living

HYGIENE signifies an intelligent practice of the health-preserving and disease-preventing art. To understand this art is the birthright of every intellectual and intelligent human being. This art ought to be the very first thing taught in our public schools. True, if it were taught as it should be, it would put out of business every drug-store, every drug-physician, and every manufacturer of vile and poisonous nostrums. This health-preserving and disease-preventing art would place every sane boy and girl, man and woman, in possession of a real and true science (knowledge) of health, which we may truthfully call *hygiology*.

The term *hygiene* is derived from a Greek word meaning, to be in good health; and *hygiology* means a discourse on how to be in good health. This implies intellectual principles, and an intelligent practice of them in the preservation of one's health, and the prevention of disease. This science of health and hygiene should include the art of sanitation; that is, a practical application of sanitary environment. If we take the words health, hygiene, and *hygiology*, in their broadest sense, they denote principles, rules, and practices for rational culture of both mind and body. In the February issue we will deal with both.

A Few Suggestions

VIEWING the body as a city with its many inhabitants (members), what a calamity it would be if the offal were retained within its conduits or sewers! A pestilential condition would soon prevail. Correspondingly, a similar condition is created within the body, if the channels of excreta are permitted to become engorged or clogged. Though a person may be outwardly cleanly and refined, it would not be sufficient to keep one healthful.

The primary thing to do in order to enjoy mortal health, is to see that the refuse substance of the body is daily carried off through the bowels, and the kidneys are in working order. These are the primary channels (sewers) for eliminating the waste substances.

The secondary channels for the elimination of waste substances are the pores and nostrils. Secretions of unhealthy substances ooze gently, or at certain times rapidly, from the pores, like water through a sieve; it is therefore well to keep these minute openings free from uncleanness; otherwise, serious ailments may arise. The nostrils carry off the waste substances from the brain. It is therefore important that we learn to breathe full and deeply through the nose, in order to keep an open channel between the inner and outer world; otherwise nasal catarrh, giddiness, certain forms of headache, eye and ear diseases, will soon or later manifest themselves.

Topics of Interest & Importance.

THE HARMONY of variety is characteristic of all great masterpieces. It is perceived in the artist's picture, the architect's massive structure, the production of the dramatist. All the numerous things existing in marvelous variety constitute one vast universe, with all its ceaseless activities. Great world-wonders command the attention of the million. History enables us to perceive the extent of the wide and universal theater, on the stage of which appear the pageants of the nations. The contents of the modern press are suggestive of the corresponding wide fields of thought. The men of the spheres are multiplying, and with them the great problems of existence. The very conditions of the present period of transition make great subjects vitally important. The great miracle of modern times is the revelation of Koreshan Universalism. It is specific on every line of thought. The pages of *THE FLAMING SWORD* reflect its wonderful harmony and variety of expression. Truth, not mere opinion, is the great demand of the hour.

THE THANATIC INSTINCT IN HUMANITY

BY ALICE FOX MILLER.

THE DECEMBER number of *Current Literature*, in an article on "Man's Struggle towards Perfection," gives views of an able London writer, Mr. F. Carrel, and, through him, some theories of Prof. Metchnikoff on the purpose of man's existence. Both men take the standpoint of materialism, evolution, and atheism.

Carrel says, "Man in all probability reached the human condition after long stages of transition from other forms of life, * * until he eventually appears in the world as a rational being of a highly elaborate nervous system, liable to diseases due to climatic or hereditary causes, to errors of his judgment, or faults in his knowledge, a being possessing a mind that is capable of unraveling natural secrets which were not revealed to him by intuition, but which has hitherto proved itself unable to discover the reason of existence or the primary source of life, * * but which is always conscious of the necessity of ending life in a cessation of the personality. * * Finally, man is a being so constituted that he is in daily need of maintaining the forces of his body by food, the consumption of which is in itself one of the causes of his physical decay. And yet the life state itself, the actual sense of existence, is in the absence of ills, a condition of enjoyment * * to which no termination is desired. So that we have a constant contradiction between the state considered in its essence, and the state considered in relation to the causes by which it is affected."

Mr. Carrel says further: "Given, that greater equalization of the world's wealth had been reached than exists at present, and that morals had so progressed that material misfortune, due to organized deception, had become unknown, it is plain that man, born healthy, wisely reared and nourished, freed from organic disease and from mental maladies, living in an uncongested world, would lead an existence approaching the ideal. * * Such an existence is not without the bounds of possibility, and it is certain that its foundations have been laid."

Mr. Carrel's Utopia does not contemplate physical perfection to the extent of overcoming death of the body. He continues: "Among those who have studied death, especially in its bearing upon human happiness, Metchnikoff has alone the merit of having made what may be called a

practical attempt to divest it of its gloom. Discarding metaphysical assumption, and placing himself on the ground of science, he reached the conviction that the pain of death was largely due to the fact that old age, being pathological, in the vast majority of cases, death which resulted from it was not physiological, but accidental; and that if by hygienic sobriety, suitable pure diet, rational living, and the use of certain sera, we could attain to an old age free from organic malady; then we should arrive at the natural termination of existence, which is rarely reached at present, and that we should acquire the instinct which we do not now possess—the *thanatic instinct*.

"Gradually, without pain, attaining to a longevity of a century or considerably more, man, be considered, should come to will what nature wills. * * No longer would death surprise him before he had finished his 'physiological development,' but it would receive him at a time when, from natural causes, from the attainment of the natural span of life, the instinct of life would have become replaced by that of death. Morals, legislation, and science should cooperate towards this end, which would be the true object of existence."

Prof. Metchnikoff, in his book, "The Nature of Man," asserts that he finds no evidence of an absolutely natural death in any realm of life; so his theory is entirely unsupported. However untenable his theory may be from various standpoints, the idea of "the thanatic instinct" has gone forth from a high scientific source, and a remarkable comparison can be made between this idea and the teachings of the Bible and Koreshan Science.

The materialistic scientist theorizes that man evolves from the universe until he reaches the acme of human development, which he assumes is the state of the old man, surfeited with life, desiring and reaching death. The Bible and Koreshan Science teach that man evolves from the universe, reaches the culmination of human development, the old man, surfeited with this mortal existence, desiring and attaining death. Here the comparison ends.

The materialist has man evolve from no apparent cause, attain to nothing higher than a comparatively brief season of healthy, happy, physical existence, culminating in a willing yielding of himself to physical death, which must mean nothing less than annihilation of the being in its return to the matter and forces of the universe. So long as scientists ignore involution, and try to account for the

marvels of creation through evolution alone, no other conclusion can be reached.

The Bible and Koreshan Science teach that man evolves from the universe by virtue of *involving* spiritual impregnation from the higher or God-life existing eternally and centrally in the universe, (at times invisible, at other times clothed in visible personality). By this means the human evolves into the fulness of his mortal life; then, still more potentially baptized by the spirit of the Holy One, he reaches the point of ardently desiring death of the old man, the annihilation of his old nature; not that he has reached the end of existence, but that he may enter upon the life of the new man, and become one with the Creator and Perpetuator of the universe.

The impregnation of man by the one who said, "I am the way, the truth, and the life," gave him the true thalamic instinct, through which the mortal nature dies completely; not the death of the body that is consigned to the grave, but the death through translation, whereby this mortal is enabled to put on immortality.

Heaven and Hell: Where Are They? and What Are They?

BY J. S. SARGENT.

FOR HUNDREDS of years the Christian world has listened trustingly to teachers who presumed to point the way to the former, and to show how to avoid the latter, when confessedly they knew nothing of the whereabouts of either. They vaguely imagine heaven to be somewhere beyond the ethereal blue, among the stars or in the sun; while the denizens of hell might be seething in that molten mass which scientists have long thought occupied the interior of a supposedly convex earth.

Dr. Talmage located the realms of bliss in the far distant star Alcione, although the Bible that he assumed to teach is so full of explicit instruction on this very point that a way-faring man, though not half so smart as the Doctor was thought to be, could hardly err so palpably. "The kingdom of God is within you," said Jesus to his Disciples. If heaven is not the kingdom of God, then why are we taught to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"?

It is said of the Lord, that "He shall gather the lambs with his arm, and carry them in his bosom." Who are the lambs but the children of the kingdom, the spirits of those who had died looking forward to, and longing for, this coming of the Christ? Of Him, as this angel host gathered and infolded in himself, it could be truly said that in him at the heavens were "rolled together as a scroll," and that "the kingdom of God was at hand."

Spirits do not occupy space; they are nothing more nor less than living principles of good and truth, or of evil and falsehood, according to their attributes, good or bad. A man may domicile thousands or myriads of them, to the extent that he narrows or expands his mental caliber to embrace the qualities they represent.

The good seed were the children of the kingdom; and Jesus, who had made these spirits his own, was the sower. After his translation or theocrasis these spirits were dif-

fused as seed, and found lodgment in his Disciples; and then truly was the kingdom of God in them, and in all to whom they imparted portions of that spirit. But as the seed must die unless it abide alone, that seed died out; and the place of its abode, the church, became a hell on earth. "For that day shall not come except there come a falling away first." (2 Thess. ii:3.)

As the falling of the leaf betokens the ripening of the seed, so the degeneracy of the church indicates the re-appearance of the seed at the end of the church's season of development. Then those in whom that seed was planted nineteen hundred years ago, and who, as the firstfruits of the Spirit, await with Paul the redemption of their bodies, will come up out of great tribulation, out of race gestation, to be born of God. They are to be the righteous, the perfected men, the children of the regeneration, who will stand on Mount Zion. These will constitute the new heaven upon earth for which we pray, and which for a time will take the place of hell which, for the most part, has had sway with man within the lapse of current history.

Heaven and hell are states of life, and obtain wherever the adherents of these states congregate, whether in the flesh or in the spirit. As the human brain and body are necessarily the abode of spirits, neither of these states can exist separate and apart from the race; and although there are times when hell seems absolute and universal, the internal and external mind of man is so separate that the outer conscious mind has no inkling that angels are within. It is only by illumination—the rending of the veil of the temple, which in the brain is the velum interpositum—that man is enabled to commune with the holy ones in the citadel of the interior.

The lost are in hell. If hell is not in humanity, then why did Jesus appear among men, "to seek and to save that which was lost"? The truth is, hell is a necessary part and portion of creation. It can no more be dispensed with, than Nature can dispense with the laborious and often disagreeable processes through which fruits and vegetables are produced. The hellish life which mortal man is now experiencing is nothing more than the process through which he is being put to develop him to perfection,—into immortal life; and it cannot, in the very nature of things, be dispensed with. It is a state of imperfection, while heaven is its moral antipode; it is the perfection that has been wrought out of, and by means of, that hellish chaos.

Men, by their narrow views and limited comprehension of things, necessarily, are taught to despise hell and hate evil, that they may be impelled to rise out of them. The broader comprehension of Him who created all things, hell and the devil included, knowing the uses they were to perform, could pronounce them good in their way, because necessary. Although the hells are eternal, no one remains there eternally, but only so long as may be required, from actual experience with both good and evil, to become "as Gods, knowing good and evil," and from the wisdom of this experience, choose the good and reject the evil. Hell is the school of experience from which all are to graduate into perfection.

The fruit of the tree of the knowledge of good and evil, is the desire to know the relative merits of these oppo-

site qualities by contrasting them in one's own life. There was no mistake in the serpent's recommendation of that fruit to Eve, the church; for it is through such experience that men become wise. While a man may regret that he ever yielded to the allurements of Satan, he is made better and stronger for having tasted sin and overcome, than he would be in the innocence of ignorance. The man who was never a sinner, if such a thing were possible, would make a very poor saint.

Do not longer gaze up into the physical heavens for a glimpse of angels' wings, but turn the mental eye within yourself. If you do not find heaven there, you will find a hell of devils that you must needs oust, if you would make room for the angelic hosts that will enter in wherever, by persistent intellectual effort,—that is by prayer,—an abiding place is opened and prepared for them. In fact, be righteous, if you would be in heaven. The righteous man is a heaven unto himself, no matter what his environment. Just now, at the end of the Christian age, hell is rampant in the outward mental consciousness, the heavens necessarily retiring into the fastnesses of the highest mental interiors, where the throne of God is.

But its hosts may begin to be seen mentally in those who, recognizing the truth obscurely, are struggling to bring it into life. This will soon bring an outpouring of the Spirit that will establish heaven in the outer consciousness of all who really wish it; and that blissful state will then be manifest right here in earth, to the utter confusion of those who have been pointing to it as somewhere beyond the grave.

Koreshanity Solves Theological Problems

BY E. BENSON STEELE.

THE WRITER, one Sunday morning, attended a church service, at which was sung a hymn containing the following sentiment:

"We are not divided, all one body we,
One in hope and doctrine, one in charity."

At the evening service, the following were lines of one of the hymns sung, the subject being the church:

"Men see her sore oppressed,
By schisms rent asunder, by heresies distressed."

Evidently a disruption had taken place during the day.

In the morning of the Christian dispensation, the church, fresh from the baptism of the Holy Spirit, was indeed one in hope and doctrine. Now, in the evening of the dispensation, we find the church, believed by its members to have come down in unbroken succession from the Apostolic church, hopelessly divided by schisms and heresies. A disruption has indeed taken place. The church has departed from the "faith which was once delivered unto the saints." The denominations today, "which profess and call themselves Christian," cannot be identified with that of the early church. "They are all gone out of the way, they are altogether become unprofitable."

To bring about this change of doctrine in the church, two forces have been at work. In the first place, there has been a steady drift of doctrine in the church all down the centuries. In the second place, men who believed the

church to have gone astray, have attempted to return to what they erroneously considered the truth. They separated from the historic church, and established sects claiming to teach Apostolic doctrine. So we have not today either in the historic churches or in the comparative new organizations of disrupted Protestantism, anything approaching the true doctrine of the primitive Christian church.

Will our Savior's prayer for unity ever be answered? Jesus prayed for his Disciples, "That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The world does not believe it today, and never will, until the condition is fulfilled; namely, that the church be *one*. How is this unity to be brought about? Some of the religious denominations are talking unity today. Would such a union as they propose usher in the reign of righteousness? There have in the past been denominational unions, and the result has been that the rents were made worse. Our Lord's parable of the patch illustrates the futility of such movements.

To arrive at the solution of the question, we must ascertain the cause of the lapse in doctrine. When the Holy Spirit descended into the church, a death took place, corresponding to the death that takes place when seed is sown in the ground. "That which thou sowest is not quickened except it die." The Holy Spirit died in the church, in order that it might be quickened at the end of the dispensation. When the firstfruits appear, the church will again be one. But there will be a new heaven, that is, a new church; the old one will pass away. And the time is at hand. As the Gospel of Jesus was first preached by a forerunner, so the doctrine of the new church is being now proclaimed by the Forerunner of the coming Sons of God. It is a return to the true doctrine that was preached nineteen centuries ago, by the Christ and his Apostles. On the basis of this doctrine a new church will be established, fulfilling the prayer of Jesus.

The great doctrine on which the church has gone astray is the doctrine of the unity of the Godhead. The primitive church believed in the unity of the Godhead, the person of Jesus. "In him dwelleth all the fulness of the Godhead bodily." "For the whole fulness of God was pleased in him to dwell." (Col. i: 19, R. V., margin.) The church soon drifted away from this doctrine, and we have the gradual rise of Trinitarianism, or the doctrine of Deity with three personalities—Father, Son, and Holy Spirit. We see the growth of this heresy in the three creeds of the church—the Apostles', the Nicene, and the Athanasian. The Apostles' Creed, which is no more trinitarian than that of the New Testament, is of great antiquity, and is a "work of nearly Apostolic importance." (Forrest's History of the Trinity, p. 2.) The Nicene Creed, compiled A. D. 325 and 381, though not trinitarian in the full sense of the term, shows signs of a growth of opinion in that direction. The creed commonly called Athanasian, compiled in the fifth century, is trinitarian in its fullest sense, teaching that there are three distinct persons in the Godhead, and anathematizing all who believe otherwise. This is the doctrine of the whole orthodox church, and is a wide departure from the truth.

During the growth of Trinitarianism, and since, it has had great opposition. It was opposed because of its complexity, and because it was considered a denial of the unity of God. But those who have separated themselves from orthodox Christianity on this ground have committed, if not impossible, a worse error, in denying the Deity of the Lord Jesus. The fundamental error, that God is essentially a spirit permeating infinite space, is still held by the whole church, Trinitarian and Unitarian alike. So, in breaking away from the orthodox theory, men saw no other ground to take than to deny the Godhood of Jesus.

And now, at the end of the Christian dispensation, the man with the key makes his appearance, and presents to the world the true doctrine taught by the Apostles, the doctrine of the unity of God in one person, that of Jesus the Christ; the doctrine that God does not permeate infinite space, there being no infinite space to permeate; the doctrine that God exists in humanity and nowhere else; and that he manifested himself in all his fulness, in the perfect man of nineteen hundred years ago. Thus the problem of the Godhead that has agitated the Christian church since its inauguration, is solved; and Koreshanity, and it alone, has given us the solution. And if Koreshanity can solve this problem, we may safely trust it to solve all problems.



The Untenable Logic of Herbert Spencer

BY JUNIUS B. VAN DUZEE.

IN THE LIGHT of scientific truths the so called logic of Herbert Spencer is most untenable; and that he could have been taken seriously by so many men of supposed erudition is, in itself, proof of the great darkness in which the world is groping.

One of the great defects in Spencer's reasoning was his inability to deal with a subject beyond the purely materialistic realm that his own mind was able to compass. If a premise, comprehensible to many men, was beyond his mental grasp, he called it unthinkable and, therefore, impossible of consideration; and it is not surprising that the logical result of this negation should be a negative conclusion, an unknown and unknowable First Cause, or, in other words, a first Cause that is unthinkable.

A prominent instance of Spencer's false reasoning can be found in paragraph sixteen of his "First Principles." There, in obtaining a working premise, he threw out the conception of Boscovich that "The constituents of matter are centers of force—points without dimension," because, as Spencer asserts, a center of force absolutely without extension is *unthinkable*. Now because one mind is not capable of comprehending an idea, it by no means follows that all minds are equally incapable: indeed there would be no advance in thought if the unthinkable things of today are not to be comprehensible tomorrow. To Boscovich a center of force absolutely without dimension, was undoubtedly as thinkable as an indivisible atom could be to Spencer.

That the laws of antithesis and correspondence were beyond the mental ken of Spencer is evident. Had he had a full comprehension of them he would have seen that matter, occupying space and, therefore, having dimensions, must have an antithesis that does not occupy space and, therefore, has no dimensions. By the law of correspondence it would have been apparent to him that if a thing had no dimensions in space, it must possess its corresponding

equivalent, quality. Spencer would never have denied the existence of thought, nor could he have denied that a thought is capable of analysis and, consequently, comprehension; and still he never could have given a thought dimensions in space nor a limit as to time.

To obtain a conception of a certain thought, Spencer would first have ascertained the quality which circumscribed it, or, in other words, gave it its dimensions. To carry his investigation further he next would have found the degree of the quality; and as degrees are a series or succession, he would have seen that those degrees correspond to the duration or timic order of succession in the natural world. He would have seen that a center of force, absolutely without dimension, was not unthinkable but easy of comprehension.

Any premise which does not include its full complement of truth must lead only to a false conclusion. Principled so thoroughly in his idea of the law of evolution, Spencer failed to comprehend its coördinate antithesis, the law of involution; hence the assumption of evolution as a working premise led ultimately to erroneous conclusions.

Among the classes of facts of which he made use to illustrate the passage, or evolution, from the homogeneous to the heterogeneous in his discussion of the law of evolution, is that of painting and sculpture. "An Egyptian sculpture-fresco," he says, "represents all the figures on one plane—that is, at the same distance from the eye." (See last part of paragraph 124, "First Principles.") And so with light, perspective, the limited number of flat colors, and the few figures of the painting; he successively shows how the Egyptian painting was homogeneous in its construction, while, on the other hand, the modern painting is very heterogeneous in each of those respects, a far greater variety of perspective, lights, colors, tints, and of figures. This passage from the homogeneous to the heterogeneous as exemplified in Nature as well as in art, is the basic argument of the evolutionist; and, in the instance cited by Spencer, without question showed the great evolution in the externals of the sculpture-fresco and of paintings in general.

Of the coördinate law of involution Spencer took no account. His conception of an indivisible atom would not allow his reasoning to include any consideration of the spiritual with the natural. He was incapable of grasping the full import of what the artist calls "the soul or spirit of the painting," for, had it appeared to his clouded vision he would have seen that the effect of the Cause is the reproduction of the Cause itself; in other words, that the effect of the work of the Creator is the re-creation of himself.

The Egyptian painting, containing only a few, strong, flat colors, and a limited number and type of figures, was hieroglyphic. Each picture or sculpture-fresco related a chapter or a complete story of history; and thus while its exterior was very homogeneous, its interior was very heterogeneous. But the modern painting, on the other hand, while very heterogeneous in its exterior aspect, is extremely homogeneous interiorly, because the number of ideas it is intended to convey is very small in comparison with the Egyptian picture. Indeed, the modern painting is seldom a creation, but more often only a copy of a Nature picture.

So, therefore, when Spencer worked along the line of evolution in his search for the First Cause, he took that portion of the law of involution and evolution that led him furthest from the end he sought, and left him groping at the circumference or extremities for something that seemed to him to lie beyond in the unknown space, and which he was obliged to conclude from his erroneous method of logical reasoning must be an unknown and unknowable First Cause. Had his keen intellect comprehended the other half of the law, involution, he might have been able to have found the involved Seed of the universe, a known and knowable First Cause, a distinct personality, the Word that expresses or evolves the universe.

For the Younger Minds

Marguerite Borden

A LITTLE SKETCH OF RALPH WALDO EMERSON

SUNSHINE, flowers, and birds are always associated with poets; therefore, it seems not inappropriate that a child, who was from the beginning a true lover of the beauties of Nature, should have taken his first little peep at the big world on a bright day in spring.

Ralph Waldo Emerson was born in Boston, May 25, 1803. He was one of eight children, five of them being boys. His father was a clergyman, and his mother was a sweet, patient woman, who believed in the practical piety of faith and good works; and brought up her children accordingly.

Ralph's education began at a very early period, probably soon after he commenced to walk; for it is recorded that when he had arrived at the mature age of three years, his father required him to recite a sentence of English grammar each morning, and considered his small son rather dull because he did not read very readily. From the first, Ralph had an unusual love for books, oratory, and composition. He was fond of rhetoric, and delighted in memorizing eloquent passages.

A certain Deacon White's grocery store afforded him the first opportunity for displaying his oratorical abilities. Perched on a sugar barrel rostrum, he delighted, not only the deacon, but the clerks and the customers, with his declamations.

His father died when he was eight years old; and thereafter, the responsibility of supervising his studies was taken by an erudite maiden relation, his Aunt Mary Moody Emerson.

In her youth, Miss Emerson had been adopted by a family who were so poor that they lived in constant fear of the sheriff. Through this poverty, she learned the lessons of patience and economy; and with great determination and perseverance, she acquired more knowledge than most of the clergy of her day.

The virtues seemed to hover around her like moths around a candle flame, but there were times when her eccentricities were equally apparent. She was once known to avail herself of a stranger's horse that was standing at the gate of her boarding-place. Clad in a white dimity shroud,—which, tired of waiting for death, she wore for a day-gown,—she snatched up somebody's scarlet shawl in the entry, and flung it over her bodice; then, springing onto the man's saddle, she seated herself sideways, and rode through the town to visit some friends; while the townsfolk were, doubtless, well assured that they beheld a genuine Salem witch.

Notwithstanding her oddities, she took an exceptional interest in her young nephew; gave him the apothegms: "Scorn trifles, lift your aims, and always do what you are afraid to do;" thus spurring him on to future achievement.

He first attended the dame schools, and later, for a short time, went to the grammar school. He has some-

times been accused of never having, during his school-days, committed a misdemeanor; but lest he appear too little like other boys, his one and only misdeed might be mentioned. The last hour of each forenoon, Ralph was excused from grammar school to attend Mr. Watt's writing class; but morning after morning he deliberately played truant, until he was confronted by the penalty of bread and water confinement, which he probably spent in making verses.

He entered Harvard College in 1817, when he was fourteen years of age. Mathematics was always his bugbear; but believing it essential, he studied it faithfully in spite of his dislike. He did not equal his classmates in grammatical knowledge, but he could read French fluently, and excelled in his renderings of Greek and Latin authors. It is said of him that "He read and re-read the early English dramatists, and knew Shakespeare almost by heart. He had the honor of being appointed class-poet.

Soon after his graduation from college, he became the instructor of a finishing school for young ladies, many of his fair pupils being older than himself. On election day, knowing him to be a minor, their mischief prompted them to request a holiday while he went to vote.

In 1825 he closed his school to take a course in Divinity; and after three years; before he had scarcely commenced his chosen avocation, he became afflicted with severe ill-health, and went south to St. Augustine. As soon as he had sufficiently recovered, he wended his way Northward, preaching in Charleston, Washington, Philadelphia, and New York.

After remaining in the ministry four years, he became convinced that Christ did not intend the consecration of the sacramental bread and wine to be a perpetual observance. He expected his congregation to view the matter in the same light, but they refused to give up the ordinance; and he, feeling that he could no longer cling to this rite, resigned from the pastorate. He afterward said, "I have sometimes thought that to be a good minister, it was necessary to leave the ministry." It was Emerson, also, who so truly wrote: "God builds his temple in the heart, on the ruins of churches and religions."

He married in 1835, making Concord, Mass., his home. The woods constituted his most beloved study; and the ever-varying moods of Nature were his constant delight. His garden was to him a pleasure, but the often quoted words of his little son, "Papa, I am afraid you will dig your leg," show us that he was not an adept in the use of garden implements.

Emerson stood for all that he knew to be good and true. He advocated greater liberty of doctrine, the uplifting of woman, and the emancipation of the slave. He was a progressive character,—progressive beyond his generation. His first book, "Nature," was published in 1836, but this edition of five hundred copies was not completely disposed of until twelve years afterward. He was evidently not appreciated. "To be great is to be misunderstood."

Although Emerson had no musical ear, being unable to recognize even the commonest airs, he enjoyed listening to music, both vocal and instrumental. He had no voice for singing, but his voice when speaking was full, melodious, and powerful.

During his lifetime he traveled throughout the United States and many parts of Europe, delivering lectures upon the subjects: Human Culture, Human Life, The Present Age, The Philosophy of History, and numerous other topics.

An old lady, upon being asked whether she attended Mr. Emerson's lectures, replied in the affirmative; but when she was asked whether she understood them, she exclaimed; "No, I don't, but I always like to go and see Mr. Emerson standing up there as though he thought everyone was as good as he was."

For years he kept a diary, and many of his essays are composed of extracts from this journal. His friends were the most eminent men of his time. Holmes, Lowell, Hawthorne, Coleridge, Thoreau, and Carlyle, were numbered among those whom he loved and esteemed.

The last months of Emerson's life were sad indeed, for this memory failed to such an extent that he could not remember the names which applied to the most familiar objects. "When he stood by the coffin of Longfellow, whom he had known and loved for many years, he looked upon the face of the dead, and said that it must be that of a most noble and lovable man; but he had no apparent recollection of ever having seen it before."

Emerson was a great man according to his own definition: "I count him a great man who inhabits a higher sphere of thought, into which other men rise with labor and with difficulty."

The Potency of Ambition

"Hitch your wagon to a star."—EMERSON.

AMBITION is an inherent quality of every living being, and the varieties of ambition are as numerous as the flowers of the field. It exists in some mentalities in only a modified degree, but no person is absolutely destitute of this attribute. Noah Webster informs us that ambition is an eager, and sometimes inordinate, desire of preferment, honor, superiority, or power; but to formulate the concisest possible definition of the word, we may say that ambition is simply the desire of attainment. Whether it is righteous or perverted, depends upon the object. Desire of attainment is the propelling force,—that which gives momentum to a life, and carries it onward to its final goal.

Long ago in the far East, a poor carpenter's son toiled all day at the great workbench,—a mere boy, garbed in the plain attire of his class, standing amidst his tools and chips. What passerby, casually glancing in at the open door of the shop, would have thought that this apparently ordinary lad was destined to become the sublimest character of the ages? Who would have dreamed that, behind the veil of his personality, on the very altar of his soul, rested the beautiful golden lamp whose divine flame would increase in magnitude until it illumined the whole world?

The spirit of Divinity with which he was imbued, gave him the knowledge that he would overcome death. This

was his one all-absorbing prayer or ambition. He longed to convert his body to Holy Spirit, not for his own aggrandizement, but that he might pour out his blessing upon all those prepared to receive it, that they, at the harvest time, might recognize the Reaper, and desire an entrance to immortal life.

The most exalted ambition of which the human mind is capable, is the desire to attain the highest possible development. After the separation of man from Deity, after the bitterness of the long, dark night, the welcome face of the Messenger of Light is again manifest; and those who know the sound of his voice are stirred with the supreme ambition to return from whence they came, to the astral nucleus, the central Star of the universe, which is the everlasting throne of God.

Nature's Changing Loveliness

HAPPY he who can ever see
New beauties in each fleeting dawn;
For vision is the golden key
To Nature's marvels ere they're gone.

Quotations from Emerson

"LIFE brings to each his task, and whatever art you select—algebra, painting, architecture, poems, commerce, politics—all are attainable, even to the miraculous triumph, on the same terms, of selecting that for which you are apt; begin at the beginning, proceed in order, step by step. 'Tis as easy to twist iron anchors and braid canons as to braid straw, to boil granite as to boil water, if you take all the steps in order. Wherever there is failure there is some giddiness, some superstition about luck, some step omitted, which nature never pardons."

"Nature will be reported. All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain; the river, its channel in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal. The falling drop makes its sculpture in the sand, or the stone. Not a foot steps into the snow, or along the ground, but prints, in characters more or less lasting, a map of its march."

"I do not see how any man can afford, for the sake of his nerves or his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. The true scholar grudges every opportunity of action passed by as a loss of power."

"Language is a city, to the building of which every human being brought a stone; yet he is no more to be credited with the grand result than the aculeph which adds a cell to the coral reef which is the basis of the continent."

"Manners are the revealers of secrets, the betrayers of any disproportion or want of symmetry in mind and character."

"Rosebugs and wasps appear best when flying; they sail like little pinnacles of the air. I admire them most when flying away from my garden!"

"The only way to have a friend is to be one."

"He serves all who dares be true."

"Self-respect always commands."

In The Editorial Perspective.

THE EDITOR.

THE ELEMENTS OF POSITIVE PROGRESS

ABILITY to foresee and meet the requirements of any field of activity is a priceless gift. Success springs from the application of positive endeavor. The great men of the world are those upon whom the burdens of progress are laid. They carry out the purposes of Destiny in the sacrifice of themselves for the benefit of the masses. Heroes are centers of activity; they generate the forces of forward movements. All success must be directed. Chance factors insure nothing. It is easy to drift with the stream; anybody can do that. But to climb the steep steps of attainment is different; there must be both determination and ability. It devolves upon THE FLAMING SWORD MAGAZINE not only to recognize, but to point out what constitutes the elements of positive progress. We recognize the good in all movements, and we shall encourage all real advancement in all lines of endeavor. The world is wide and wonderful; and in marvelous diversity the great issues of the age are presented to the world for solution. Likewise, the platform of the most progressive minds must be broad enough to include all truth in all lines of thought, and limited enough to exclude all fallacy. We stand for a rational religion, harmonizing the revelations of Nature, history, and all sacred writings. We advocate a broader education along all scientific lines applicable to human economy and life. We desire to see in operation more potent factors of intellectual advancement and moral refinement, involving the highest culture and attainment in life. The science of human industry, involving all the liberal and useful arts, must be taught and comprehended by the masses. There must come to the world through a constructive movement, a righteous society and government founded upon the principles and laws of universal form and function. Woman must have restored to her the many rights of which she is now deprived. We advocate communism and co-operation; public ownership of utilities; the abolition of fictitious money, and destruction of the tyranny of the money power. We stand for purification of human society from the corruptions and evils of the competitive age, and the complete restoration of the peace of universal righteousness. Many advanced thinkers are convinced that the elements of positive progress are involved in the forward movement of the Koreshan System.

A Decision Favorable to Labor-Unions

LABOR-UNIONISM has recently, for the first time, been made the subject of a distinctly favorable court decision. Judge Sanborn, of the United States District Court, Madison, Wisconsin, in case of the Allis-Chambers Company against the Iron Moulders' Union, rendered decision that men may enter into conspiracy to better labor conditions. The unions are upheld in the so called right to strike, if the conspiracy be formed to better the condition of workingmen. This decision if maintained, may possess its serious phases. If labor-unions, constituting a gigantic labor trust, have the right to enter into conspiracy to better

the condition of their members, it would necessarily follow that capitalists have likewise the right to conspire to further their interests; to resort to lock-outs as an offset for strikes to advance the price of products; to force the cornering of products, and to control avenues of transportation. If labor unionism has the right to lobby in the corridors of state houses and Capitol of the nation, so have the corporations capital. It should be noted, however, that the decision of Judge Sanborn does not at all favor coercion on the part of the labor-unions. He holds that immunity ceases where coercion, intimidation or violence, or malicious interference with contracts begins. No court nor class of men should for a moment countenance nor encourage pickets and shogers; nor destruction of property, nor the invasion of rights of non-union men. We are unalterably opposed to infringement or abridgment of the rights of men who refuse to enter the unions and become parties to their conspiracies. The rights of all citizens must be protected.

Municipal Ownership Movement

REFORMERS everywhere will follow with interest the adoption of municipal ownership by Monroe, Louisiana. The co-operative idea in municipal affairs prevails to an almost Utopian degree. Light, power, transportation, municipal attention, sewerage, household supplies, and even amusements are furnished by the municipality. The citizens of Monroe attend a theater directed by the Mayor or his assistants; witness ball-games in a park owned by the city; ride on the city's street cars; enjoy electric light from plant wrested from private monopoly; cross bridges without paying toll; purchase goods from city store and market; taken to the city hospital when hurt; and there is even a municipal undertaker. We are glad to note these evidences of advancement.

Threatening Religious War in France

STRAINED relations exist at this writing between the government of France and the Pope of Rome. It is difficult to say at this juncture what the immediate result may be. Since the dissolution of church and state in France and the nullification of the famous Concordat of 1801 between Napoleon and Pope Pius VII, signs of conflict between France and the Papal power have been ominous. Under the new law, the Catholic churches are required to make new application to the government for permission to continue services. The Pope has refused to allow the churches to make such application, and open rupture is threatening. M. Montangini, secretary of the papal nunciature at Paris, has been expelled from France; and the government declares that if the new laws are not obeyed, no services in Catholic churches will be permitted. The government further threatens to expel all archbishops, and even parish priests, if the Pope's orders are followed and the law of France disregarded. The recent events recall the consequences to Catholicism in France a little over a century ago, when, during the reign of terror, the power of the church

was overthrown, and a new regime established. Upon the ascendency of Napoleon, however, the church was re-established in France in unity with the state, the government paying all officers and priests of the church from the public treasury. This custom continued until recent years, when the Concordat was nullified and the ties of church and state broken.

The Doom of the False Prophets

THE CASES of Dr. Dowie and Helen Wilmaus Post receive the pity of the millions. Both have flourished in years past, giving unprecedented promises to all who would accept their claims. The history of the Dowie movement is well known. It was conducted on a gigantic scale, and thousands thought they were healed by some power possessed by the leader. Everybody knows of the revolt of Zion City, and the downfall of Dowie following his stroke of paralysis. Recently he attempted to address the pitiable remnant of his following. His mental unbalance was apparent the moment he began. For in wild and incoherent sentences he began preaching the funeral of an imaginary general. Today his following await his passing. The case of Mrs. Post is as pitiable as that of Dr. Dowie. For years she headed a mental science movement, giving absent treatments to thousands of people. Money flowed in lavishly, and she built up the town of Seabreeze, Florida. She flourished in the glory of her surroundings. Then came the fraud order of the Post Office Department. Her business, if it may be called such, was brought to an end. For six years she fought the Government in the courts. But recently, without money and without health, she pled for clemency, promising to resist no more, nor pursue the practice of healing. Though she wrote her "Conquest of Poverty," her funds are exhausted. Though she published the work, "Conquest of Death," the factors of mortality are upon her in the form of inflammatory rheumatism. The Dowie and Wilmaus movements are in the passing, entering oblivion.

Strenuous Efforts of President Roosevelt

IF THE President does not accomplish something for the benefit of the people of the nation, instead of for the favored few, during the present Congress, it will not be wholly his fault. His message to the Fifty-ninth Congress is indicative of his continued determination to bring about needed reforms and changes along several lines. Even Bryan commends the message, holding that the President has borrowed largely from the democratic platform. The President is the President of all the people, not a mere representative of the republican party. He is still in the favor of the masses; he is their hero at the present time. His recent message is very characteristic of him. He proposes to give Cuba another chance; grant citizenship to Porto Ricans; impose inheritance tax; restrain the trusts; strengthen the army and enlarge the navy; establish more amicable relations between North and South America; conciliate the Japanese; enforce criminal law; settle labor difficulties and race problems; secure government ownership and control of coal lands; revise currency laws; obtain free trade for the Filipinos; establish international morality, and other measures.

Bills are being rapidly introduced, and many of them are readily passing the Lower House. The blockade to many a needed law is the Senate. Every Congress witnesses the Senate's shameful disregard of the will of the people. However, sufficient pressure may be brought to bear upon the Senate to pass some urgent bills in favor of the common people.

A Blow to Artificial Spelling Reform

CONGRESS has had its say concerning the simplified spelling reform, and it has been ordered that all official documents of the Government be printed in the word-forms given in current and accepted dictionaries. The reform spelling proposition is therefore for the present shelved. The President has already countermanded his order to the Public Printer to adopt the innovation. Carnegie's philanthropic dream may now assume another phase of phantasy. The Simplified Spelling Board is having troubles of its own. Some of the members have resigned, differences having arisen concerning the new orthography. A bad showing for only three hundred words. What would happen to the millions if the simplified spelling methods were applied to all the words in the language? An argument favoring simplified spelling was that since Shakespeare thousands of words have changed in spelling. But the Spelling Board could not trust to natural development and change. Carnegie's \$50,000, tens of thousands of circulars, and the President's order, seemed necessary to change the spelling of only three hundred words. And now the artificial spelling reform may go the way of artificial languages.

Senator Tillman's Invasion of the North

A NOTABLE sensation of the past month was created by Senator Tillman, who lectured at Chicago and other places on the Negro problem. Judging from the effects of his utterances, he could never be trusted to settle the race question. The spirit and prejudices of the old South seem to be concentrated in him, and find expression in his words and deeds. It seems obvious to millions of people that Senator Tillman is aptly and correctly nicknamed. He is neither refined nor polite. He is rasping and irritating. His disregard of the feelings of the people of the North was palpably manifest in his speech at Chicago. Although he was conscious of the fact that his attitude was not liked, he persisted in offensive expressions; and even the Mayor of Chicago refused to preside at his lecture. There was no call for his rabid utterances; no call at any time for his advocacy of lynch law. There are mobs enough without a Senator offering to lead them in lynching Negroes. In contrast with the attitude and utterances of Tillman, note the conciliatory tone of President McKinley years ago, when he visited the South; also notably that of President Roosevelt, Secretary Shaw, and other Northern men. What a stir would be made in the South, if any notable public character from the North should deliberately insult the people of the Southern states. The South would quickly resent it; and if Tillman felt the frost of the North he should not think it at all strange. The relations between the races of the South may be improved through encouragement and education of the Negro along industrial lines.

Review of Research & Opinion.

THE EDITOR.

The Decline and Decrease of Genius

THE principles of retrogressive evolution are as persistent and potent as those of forward movements. Nations and races, having reached the zenith of progress, ultimately manifest evidences of decline and decay. As evening approaches the light of day recedes, lessening gradually through twilight from sunset to darkness. It is becoming palpably evident that the modern world woefully lacks originality. Many minds are inquiring as to the cause. In a recent number of *Harper's Weekly* the subject of the decline of genius is brought prominently and forcefully to the front by a writer who, speaking for the modern world, and referring to the great men of the Victorian era, says:

"We are naturally led to look about and try to see upon whom the wonderfully wrought mantle of that time has fallen. Who in the present generation has the whole-hearted moral intensity of Newman or the fiery fervent righteousness of Ruskin? Who can assume the prophet's authority and conviction with the zeal of Carlyle? What poet matches Tennyson in artistic craftsmanship, or Browning in originality and wide swath of perception and interest? * * It would be difficult to maintain that in any field of artistic endeavor we have today representatives of equal force, originality, productiveness. * *

"There remain, however, some solacing outlooks. After a blazing period of glory the very rhythmic swing of life brings a period of twilight. After Elizabethan literature, the dry elegance of the eighteenth century. So after the splendor of the Victorian era, doubtless we must be, for a bit, becalmed, and live in the slant afternoon lights of a descending sun."

Then what? If the age is growing old and decrepit, is another to be born from the womb of time? The old world is evidently passing. If Nature be true to truth, she must give form, according to her promises, to a new world. If there be progress, there approaches a new civilization. The world acknowledges the utility of prophets. Seers of the past have bequeathed to us records of their previsions. They foresaw conditions distinctly different from those now experienced. They even went so far as to indicate the time of the end of all old things and the beginning of the new.

The Christian era advanced upon the world with vigor. Its period of adolescence covered centuries. The history of its development is well known. It came as a surprise after a period of decline of genius. Christianity sprang from the Master Mind; from the fruit and seed of ages of experience. While He was in the world and yet unknown, where was the originality of Moses, the heroism of David, the peace of Solomon, the righteous zeal of Isaiah?

The answer is not far to seek. The seed involves the essences of the plant, and takes away its vitality. If the old world is today becalmed, expressionless, and dying,—while it is lamentable to contemplate, and furnishes a subject for pessimists,—it should prove a positive assurance that as the old order passes into the last stages of decline, the new civilization is in process of manifestation. The resurrection of genius must obtain through the Forerunner of positive progress.

The Decadence of Democracy

ONE OF THE most notable tendencies of the times is the development of imperialism. The growth of one-man power is marked, even in America, where formerly are rapidly centralizing. An English writer notes that belief in the early disappearance of monarchies and the reduction of monarchs to a subordinate position, has been utterly falsified by the events of the last half century. It is also noted that one-man power may prevail in either kingdom or a republic. In France the question of one-man government is not yet settled. Note how much power exercised by a wide-awake President of the United States. Under McKinley and Roosevelt, the spirit of imperialism gained acceleration, until the nation has entered the state of transition between republic and empire.

The tendency is significant. Many people hail it with delight; others condemn the imperial policy. The attitude of both classes is so strong as to indicate that imperialism in America is only a question of time. It is but a shadow of the coming great event, the inauguration of the kingdom of God. Recently James Hamilton Lewis of Chicago, declared the American republic dead, having far departed from the principles set by the founders. He says:

"We have a government partly a compromise between limited monarchy and a deficient democracy. The nation has neither the security to the citizen afforded by the British constitution nor the privileges assured by the limited government of monarchy of England."

One has but to note the alarming growth of the power of the trusts to perceive the decadence of democracy and the consequent development of the oligarchy.

Positive Arguments for Woman Suffrage

MUCH has been said concerning the enfranchisement of woman. That is all the more reason for continuing discussion of the subject. Pioneers have blazed the way but much remains to be said and done. The editor of *Harper's Weekly* has recently been devoting space to woman's cause, reviewing the declarations of the noted John Stuart Mill, who advanced in his time some positive arguments for woman suffrage. Mill undertook to refute objections to giving woman the power of the ballot. The editor referred to depicts the strength of Mill's arguments, and asks:

"Why should men co-operate in the movement? Because in the first place, woman's right to the suffrage is entirely independent of any question which can be raised concerning her relative inferiority or superiority of her faculties. The right to share in the choice of those who are to exercise a public trust is altogether a distinct thing from that of competing for the trust itself. If no one could vote for a member of Congress who was not fit to be a candidate, our Federal government would be, indeed, a narrow oligarchy."

It is further noted that according to Mill, women are qualified to hold positions of trust, considered as a whole, because they are more practical than men. Also, that

while few women have been queens, they have shown extraordinary ability and power; and that if to the list of queens and empresses were added the list of regents and viceroys of provinces, the list of women who have been eminent rulers of mankind would swell to great length.

Let it be noted that these and numerous other points contained in the review in *Harper's Weekly*, are confined to man's point of view. It is admitted that the woman element in political affairs would constitute a wholesome mental influence, and that at the present time the affairs of government are conducted with a loss to the world of one-half the whole quantity of talent it possesses. We call attention specially to the following:

"To Mills' mind, however, the primary and paramount argument for woman suffrage is that, after the concession has been made, the most universal and pervading of all human relations will be regulated by justice instead of injustice. * * All that education and civilization are doing to efface the influences on character of the law of force, and to replace them by those of justice, remains merely on the surface as long as the citadel of the enemy is not attacked. So long as the right of the strong to power over the weak rules in the very heart of human society, the attempt to make the equal right of the weak the principle of that society's outward actions, will always be an uphill struggle."

The Nation's Divorce Statistics

IN A PAPER recently read before the Minister's Association in Tampa, the Rev. C. W. Duke gave some startling figures relative to divorce cases in Florida and the nation at large. The number of divorces granted in Florida in 1905 was sixteen hundred, about ten per cent of the number of marriages for the same year. The question of divorce is being discussed throughout the nation and the world. The modern church is generally opposed to divorces; but the courts are constantly granting them. Concerning the number of divorces granted in the nation, the Rev. Duke asserts:

"Within a period of twenty years, from 1867 to 1886, 329,000 families were broken up in this country. Waiving all the evil effects thus produced upon all contracting parties themselves, which are many and serious, think of the effect upon the helpless children thus involved! The average number of children to parents before divorce is a little over two to the family. Thus 670,000 helpless and innocent children are made to suffer the wrongs of others."

The divorce statistics during the past twenty years are of course, more startling than those of the twenty years previous, for the nation has grown in population immensely. In view of the work of the divorce mills, it is scarcely consistent for newspapers to keep up the accusation that Koreshanity divides families.

Divorce "evils" are referred to. The question might be asked, Would it be right to expect and compel incompatibles to live together year after year? It may sometimes occur that the mistake is in the marriage, not so much in the divorce. We suggest that if children were cared for by the state they might be far better off than in the ordinary homes. The ultimate solution of the problem of the care and education of children will be along the line of state control.

The Passing of the Old Faith

PROMINENT thinkers everywhere are remarking the rapid changes that are taking place in the doctrines and affairs of the church. We are living in the days of wholesale abandonment of old creeds. Rapidly are men and women repudiating effete mediævalism. And not alone laymen, but clergymen, are seeking something new, something different. It is notable that there is a turning toward practical things. The old church is centuries behind the times. Its tenets are not adapted to a scientific age. It has lost its force, its influence.

Recently Dr. Lyman Abbott delivered a stirring sermon, declaring that the present tendency is to believe in a kingdom of heaven in earth. He affirms that men must repose faith in man, and not trust any imaginary power in the skies. The following are striking utterances:

"Men are turning from the celestial sphere to the terrestrial things. The world-redeemers are those who are working to establish good in the world. Such work is being done by Secretary Taft in Cuba. No one is asking what their creed is. The question is not, Am I prepared to die? but, Am I prepared to live?" The vivid imagination of a celestial home is fading away. We are gaining faith in a present immortality. We may have lost the faith of our fathers in Jehovah on Mount Sinai, but we have gained a faith in present goodness and love."

From the above it may be seen that dissatisfaction with the old phases of ecclesiasticism is deep-seated and widespread. Though Dr. Abbott has, in his turning away from orthodoxy, numerous misconceptions of truth, it is evident that he, with others, is placing large estimates on the value of practical things. The kingdom of heaven in earth was the hope, doctrine, and prayer of primitive Christianity. It is the central and fundamental thought of the Koreshan movement.

A Gas Lighter Than Hydrogen

THREE distinct universal atmospheres are described in Koreshan Science as existing in the space of the universe. A new discovery tending to verify the conclusions of KORESH, is very interesting. Scientists have hitherto supposed that hydrogen is the lightest gas. But modern research is continually changing opinion. A professor in physics in the Lund University, Sweden, is said to have discovered a new element lighter than hydrogen. His discovery has not only led him to reject the theory of modern chemistry, but also to form conclusions concerning an atmosphere beyond our own sea of air. He now holds that metals are not simple elements, but compounds. Concerning his discovery, we reproduce the following from Consular and Trade Reports:

"It will follow also, that electron—as the new element is called by Professor Rydberg—is a universal gas, which at all events forms an atmosphere which prevails throughout our solar system. It is also expected that the new discovery will lead up to full scientific explanations of many things which up to date have remained doubtful or unexplained, as, for instance, the magnetic storms in connection with the sun-spot periods, the northern lights, the terrestrial magnetism, etc."

Progress in research and discovery will overthrow all modern conclusions and establish Koreshan Universology.

The Open Court of Inquiry.

THE EDITOR.

IS THERE A SKY IN THE HEAVENS?

"I wish you would write something on the meaning of the word sky. It has often occurred to me that there is something in the root word indicative of the truth of the Cellular Cosmogony."

ACCORDING to modern astronomy, the eye may perceive suns and stars located trillions of miles distant. The astronomer affirms that there is no known barrier to vision. Some stars are supposed to be situated at such distance from the earth as to require millions of years for their light to traverse the space between them and the eye. We maintain that such a view is not in keeping with the meaning of the word sky; neither is the view scientific.

The essential and primary thought of sky is that of a cover. The sky obscures or conceals. The words sky, shower, scum, and obscure are all related, being derived from one root, *sku*, meaning to hide. Sky is from *sku*. The Old Saxon word for sky is *sceo*, the region of the clouds. The Anglo-Saxon is *scua*, shadow. The word shower is from the Saxon *scur*. The root element in scum is *sku*. To obscure means to darken, to cover over. There can be no doubt as to the root meaning of the word sky. The question is, Is there a sky in fact, according to the meaning of the word?

The heavens are "the heaved up things." They are not mere open space. The heavens constitute a number of definite divisions of the space of the cosmos. There are three great heavens or atmospheres. There is a real vault of the heavens, a sky which obscures. Because of refraction, the vision does not extend beyond our atmosphere. The stars and suns of the interior heavens are concealed from view. The visible sun, moon, planets, and stars are within our sea of air, or the outer atmosphere.

The above refers to the great or universal sky, according to the most general meaning of the term. A local sky may be constituted of clouds, from which showers may fall. The cloud sky conceals the sun and stars; the clouds cover the horizon; they are a scum, as

it were, which obscures the lights above. Analogously, the universal sky covers the earth and limits the field of vision. The meaning of the word sky is true to the facts of Nature.

Preaching to Spirits in Prison

"A statement by the Apostle Peter has always puzzled me. Kindly explain when, where, and how Jesus preached to spirits in prison."

THE WORLD is in bondage to mortality. Mortality is death, and spirits are imprisoned in hades. Hades has both its natural and spiritual phases. Jesus came to set the captives free; his was the work of liberation. The message of truth was to spirits in prison. To all that believed in his name he gave power to become Sons of God. He promised them that the truth should make them free.

The early Christians believed that Jesus descended into hades during the three days intervening between his death and resurrection. His descent at that time was only typical of his descent into all the ramifications of hades during the Christian dispensation; just as his death on the wooden cross was typical of his cross with mortal humanity.

In the broadest sense, Jesus went and preached to spirits in prison when he descended into the race. It was "by the Spirit" that he so went and preached. It was by the Holy Spirit that he descended, because the Holy Spirit was the substance of himself.

It was through the Spirit that he was enabled to reach, during the dispensation, the millions of spirits that were susceptible of being attracted by him. He has thus "led captivity captive;" and in giving his own life, he gave "good gifts to men." He has preached the ransom, and the ultimate deliverance of the whole man—spirit, soul, and body. Correspondingly, he has, through his followers, preached to the people of the external world.

But the Apostle refers to the days of Noah. Well, Jesus the Christ has come down through the ages, and so have the world's millions. He preached

to spirits in prison in past dispensations. It was during the Jewish dispensation that he cried out for deliverance. The Psalms of David were the Psalms of Jesus when he was embodied in David and as David.

But during the Christian dispensation he has even preached to spirits who were disobedient in the days of Noah. They were lost then, and were lost when Jesus preached to them. Through his Messianic descent into the realm of the dead, he will get them out of hades. The lid is taken off of hell at every Messianic appearing, and a number escape into the field of liberty.

During the Christian dispensation the Almighty has been persuading a large number that escape is possible, and many have believed him, and will follow him out of the nether regions. His preaching has not been in vain.

The Doctrines of Dr. Crapsey

"What are your views concerning the doctrines of Dr. Crapsey, who was recently expelled from the ministry?"

DR. CRAPSEY is somewhat progressive. He has gotten far enough ahead of his denomination to see some of the fallacies of orthodoxy; but he has not advanced far enough to perceive the truth. Therefore, Dr. Crapsey is right in his attitude toward the old church, but wrong in his conclusions on points of doctrine.

It is easy to perceive that the Lord Christ, in his departure from the world, did not take his physical body into the sky. Dr. Crapsey holds the conception that he did so is absurdity. The Reverend gentleman is a materialist; but he thinks he is not because he holds that the resurrection of Jesus was spiritual. He evades the fact that Jesus came forth from the tomb, not as a spirit without flesh and bones, but with a natural or archaic body. Dr. Crapsey has no conception of the processes of theocracy or translation of the Christ.

Neither does the reverend gentleman understand the principles of parthenogenesis or virginal propagation. It is true that Joseph was the father

Jesus, but not through sensual generation. Joseph imparted through pneumatic processes, the overshadowing spirit. Jesus was therefore the Son of man and the Son of God.

Dr. Crapsey has sought a scientific explanation, or rather a rational view of the conception and birth of Jesus. Modern science has afforded no clue to the solution of the mystery. It leaves many a truth-seeker in denial of the New Testament records of the parentage of the Messiah. Koreshan Science explains all the facts of the Gospel narratives without denying them.

The Apostles and Disciples wrote truly. They did not teach that an "infinite intelligence" occupying infinite space, was the father of the Savior. They taught that Deity is human; and that the life sacrificed to redeem the world was human life, yet divine.

Modern Christianity teaches absurdities concerning the conception, birth, and departure of Jesus the Christ. Modern scientists deny the facts of the gospel of Jesus. Koreshan Universology explains the facts scientifically. To Koreshanity are committed the oracles of the scientific age.

Which is First: Seed or Plant?

"I wish you would kindly answer this question: Which precedes the other in the timic aspect, evolution or involution?"

THE MODERN mind is used to thinking of a beginning in time, beyond which the world was not. So men speak of the first Cause—something back of the universe. This kind of thinking is all wrong. The universe is eternal; and there never was a time when any form, state, or condition may be said to precede all other forms, states, or conditions. The eternity of the universe necessitates repetition.

There never was a time when evolution was not preceded by an involution; nor was there ever a time when an involution did not involve a preceding evolution of things. The two principles and factors of universal progress are eternal.

This question has been asked all through the centuries—in other forms: Which is first, the egg or the chick, the seed or the plant, the acorn or the oak? There is a sense in which involution is "before evolution, the seed before the

plant. It is the sense of priority in station and quality. Jesus was the first-born; yet others were born before him. He was the beginning; but he was also the end; the first and the last; the Alpha, and the Omega.

There is a sense also, in which *time* begins in the Deific and Messianic beginning. In such sense, the divine Seed is before the evolved tree. But such application is specific. In the universal sense, seed and plant are interdependent, and neither could exist before the other. The universe is as old as the Creator. The functions of creation are operative in renewal and repetition.

The Resources of Life.

"What part in the human economy do sunlight, sun heat, water, and air play?"

MAN'S environment plays considerable part in the economy of human affairs. The resources of life are numerous. Solar energies are absolutely essential to the various forms of life, because they supply substantial demands of living organisms. The light and heat of the sun constitute a resource of substance for appropriation. Man partakes of substances in various ways. He absorbs the electromagnetisms of the sun and earth; he breathes air, drinks water, and eats food. He is dependent upon all these things.

But these constitute a mere part of the various resources of human life. Man appropriates substances through mental channels. He is dependent upon energies derived from the interior of the human world. The human race must have the water of life in more degrees than one. To be mentally healthful, man needs *fresh* mental atmosphere. He needs light from the anthropostic Sun, and the warmth of divine affection. The climate of the interior is rigorous or salubrious according to the mental and vital states of a people.

In the world of existence, the principles of interdependence are active. Man and cosmos are definitely related; and man and Deity are also absolutely essential to each other. Man is related to things beneath and to things above. His origin is twofold. All the resources of life must in time be made available to all men.

The World's Great Teachers

"What do you think of the founders of such great religions as Mohammedanism and Buddhism? And also such great moral philosophers as Confucius, Plato, and others?"

OUR attitude toward the world's great heroes, philosophers, teachers, and prophets, is most liberal. KORESH teaches the science of their mission. They were all teachers of degrees of truth suited to the genius of those to whom they were sent.

John the Baptist was sent from God to perform the work of preparation of the minds of a certain class of people, for the reception of the Messiah. Likewise, Mohammed and Buddha were messengers of certain phases and degrees of truth, sent from angelic spheres. During the next Zodiacal cycle, Mohammed may become a Messianic character in the line of divine progress.

The attainments of Jesus the Christ were the highest of all. He taught the divine philosophy. Koreshanity is the science of that philosophy, even the science of the universe.

The Koreshan Psychology

"Where and how may I learn the Koreshan Science of Psychology, to which you have recently referred? Is there a separate treatise on that subject?"

PSYCHOLOGY has not been treated by Koreshan writers apart from other subjects. The principles can be best learned through a study of Koreshanity as now presented by its Founder. Some time the various departments of Koreshan Universology will be set forth separately, and the details of fact and logic may be fully entered into.

At the present time the force and influence of the System reside in the fact that KORESH has epitomized the universe in his own unique and masterful manner. The people of the future will realize this great fact, and will learn vastly more of the universe, and far more profoundly of its laws, by studying the unique presentations by KORESH himself.

They make the most rapid advancement in the study of the System, who undertake to comprehend synthetic and general features and phases, before attempting to enter upon the processes of analysis and consideration of details. The profoundest facts and principles of Psychology are set forth in the Theology of KORESH.

THE PUBLISHERS' DEPARTMENT

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THE FLAMING SWORD MAGAZINE

WE ENTER a wider field of effort with this issue of THE FLAMING SWORD. There is a world of room for such a publication as this Magazine assumes to be; and it shall be our endeavor to fill the field. We take a long step in the line of positive progress; it is in the direction of the goal of positive success.

We place in the hands of our readers a Magazine of positive thought, of aggressive science, of authoritative doctrine. THE FLAMING SWORD constitutes an avenue of fearless expression in the advocacy of the Cause of the Common People. Are there rights to be sustained? We shall advocate them. Are there wrongs to be redressed? We shall seek the proper methods. Are there evils to be eradicated? We shall suggest the remedy. Are there forward movements to be encouraged? We shall lend a helping hand.

There are great subjects to be discussed. We shall lay them before the people. Events are constantly happening, fraught with meaning. We shall interpret the signs of the times, linking together the parts of the great chain of current history. A child should be able to understand the drift of things upon reading our pages. Wherever there is a mind seeking the elements of mental and moral progress, THE FLAMING SWORD is needed.

This Magazine is a universal necessity. No other is like it. It all depends upon the view-point, scientific analysis, and effective expression. Magazine editors and writers give theirs; it is the standpoint of the press, the pulpit, or popular thought. There must be a view-point of the new civilization ere that civilization is ushered in. Positive progress must shed its light upon the masses. The Eye of Science must read the cosmos and radiate its light from its own high altitude.

THE FLAMING SWORD has a history; but it is entering upon a more forceful and determined campaign of effort. It goes to our readers asking a larger and more determined coöperation. We have waited long for the patronage of the millions. On the other hand, millions of people have waited for the message which THE FLAMING SWORD MAGAZINE bears to mankind. THE FLAMING SWORD and the people are seeking conjunctive coöperation. We desire to place this publication in the hands of everybody, that it may be truly "everybody's magazine."

We enter upon a period of preparation to meet the demand of the masses for a publication truly their own in the sense of realization of its truth. The noble coöperation of able writers is assured to us. Many of whom our readers have not heard, will devote their energies the coming year to making the matter of the Magazine the best in the world. They have been in process of education for years past.

The Magazine gives them opportunity for mental work, in promoting the cause of the common people.

We shall so simplify the truths of Koreshanity as to make them easily grasped. The spirit of progress is with us, and it will draw the thousands into our sphere of thought, our field of action. Themes long neglected in popular publications will be touched upon in an attractive manner. Grievances and live issues will be presented, shown to be vitally related to the great oncoming Kingdom of God on earth. There is no greater object than the promotion of any publication tending to the redemption of the masses from the curse of unrighteousness.

We must stir the people of the world in anticipation of the fulfillment of all the great and glorious prophecies, as they have never been stirred before. The modern world has almost lost all faith and confidence in the provisions and promises of Providence for deliverance of the people from the curse of competition. We must inspire a new confidence. We must infuse a new spirit. We must therefore reach the masses.

Our readers realize to a certain extent the nature and character of this great movement. There is yet much to be seen, more to be learned, in achievement is realized. We appeal to our friends for greater and more concerted action, not only through direct message, but through the spread of this cause, and through the strength

we are taking in the direction of ultimate success.

It is not too much to expect 10,000 new subscribers during 1907. Why not obtain them? Why not obtain still more than 10,000? Let us not limit the number; but let every factor of promotion of THE FLAMING SWORD MAGAZINE be more effectively employed than ever before conceived or thought. We must work ceaselessly and tirelessly. There is a world of work to be done, and the time is short in which to do it. Then this is the word: "Shoulder to the wheel, everybody!"

Encouraging Words From Our Friends

ONE OF our friends, upon learning of the proposed change in this publication, writes: "I wonder how you can improve on THE FLAMING SWORD; but of course you foresee it." We show herein how it is improved so far. Constant effort will be put forth in the direction of making THE FLAMING SWORD the most attractive and interesting magazine in the world, from both literary and artistic points of view. The following are kind words from friends regarding the MAGAZINE and our work in general:

"I desire to congratulate you upon the proposed change in the paper, for I am sure that you will have a decided success in the venture, as it will enable you to place the Magazine upon the market among the numerous other monthly publications, thereby challenging the direct attention of the public eye."—E. V. G.

"I am answering your letter in haste, and congratulate you on the pending development of THE FLAMING SWORD."—H. de J.

"Though I shall not be in position to contribute original matter, I have no doubt the new FLAMING SWORD will make a good showing and be well represented by able writers."—H. N. R.

"I note with pleasure that you have resolved to enlarge and add interesting departments in the ensuing monthly issues of THE FLAMING SWORD. It is indeed an excellent publication, and well adapted to instruct and enlighten the reading public."—R. S.

"I shall greatly miss the weekly visits of THE SWORD, but I realize that the change will be better for all concerned. I await with great interest the new Magazine."—M. W.

"In order to be on the list for the new monthly SWORD, you will find enclosed money order for \$1.00, to cover same from the expiration of the old subscription. I shall feel lost without the weekly SWORD, but suppose I can stand it, ** as I know you are aware of just what we need. Wishing

you a large circulation of the monthly SWORD, and success in every way, I am Yours sincerely,"—W. W. P.

Suggestions and Directions For Our Patrons

We wish particularly to call the attention of our readers to the observance of a request that would facilitate work in the mailing department;—always sign the name to letters containing subscriptions and orders for literature, giving full address, plainly written. Orders for literature have necessarily remained unfilled, where the name and address were omitted.

Subscription blanks will be furnished on application, to those who are willing to devote some of their leisure toward helping to increase our subscription list for 1907.

We would kindly suggest to our friends that they obtain the signatures, whenever possible, of parties ordering subscriptions to THE SWORD—that is, in their own writing. This simplifies the keeping of the records, as the blanks are put on file for reference.

We have frequently received registered letters containing money orders, and even stamps. This is a needless expense, as money orders seldom go astray. In our seventeen years' experience, not more than two or three such cases have occurred, and they were duplicated without any difficulty.

Payment for literature can be made by draft on New York or Chicago, as well as by money order, registered mail, or express order; but do not send personal check, especially from a distance, unless the fee for exchange (10 cents) is included.

INTERESTING BOOKS AND PERIODICALS

RETURN TO NATURE; the True Natural Method of Healing and Living. By Adolph Just. Translated and published by Benedict Lust, Naturopath, 124 E. 59th street, New York City. Price \$2.00.

The author's sincerity is felt by the reader from the beginning; and no matter what views of healing one may entertain when going through the pages of this work, the truth of many statements is strikingly apparent. We should not advocate the extreme to which the author is led along some lines of analysis and treatment of disease; but the methods of treatment are in the line of common sense. Nor are they without a following, for in both this country and Europe, there is a turning to natural methods of cure.

The author of "Return to Nature" advocates the use of air, sunshine, water, and earth as remedial agencies. Forms of baths of all these substances are given. The wholesome and curative effect of sunlight is well known. Pure air breathed through the lungs and absorbed by the body exposed to air, is recommended.

A natural bath is directed, and contact of body and earth is said to admit of absorption of the earth's magnetism. The book gives both the theory and practice of the Just System of Natural Cure.

The Square Deal.—This is a magazine devoted to industrial peace, published by the Citizens' Industrial Association of America, with editorial offices in St. James Building, 1133 Broadway, New York City. It is a vigorous publication about the size of this number of THE FLAMING SWORD, devoted to the problems of capital and labor, advocating fairness to both, and protection for the non-union workingmen. The Square Deal is destined to do a great deal of good along these lines. It is necessary to offset in some way the tyranny of labor-unions, as well as the oppression of the giant corporations. The matter contained in The Square Deal is well calculated to stir the public mind to wholesome action in the direction of remedying economic evils.

Medical Arena.—Published monthly at 1214 Main street, Kansas City, Mo. The tone is liberal, the editors being opposed to the medical trust and legislation favoring the old school of medicine. The articles are not intended merely for medical men, but for the average reader. \$1.00 yearly.

Review of Reviews.—This popular magazine is indispensable to students of current events. History in the making is freely commented on editorially, the Editor's "Progress of the World" being the most valuable feature of every issue. Following the Editor's department are contributed articles by noted writers, fully illustrated. Cartoons appear in profusion, and articles from both domestic and foreign publications are freely quoted and reviewed. 25 cents per copy. \$3.00 a year. 13 Astor Place, New York City.

The Humorous Side of Things

Parson Was Up Against It

A story is told of a young clergyman in Pike County, Mo., who was starving to death on donations of catfish, possum, and a hundred dollar salary. Finally he made up his mind to go away. With wet eyes he stood up in the prayer meeting to bid goodbye to his weeping congregation.

"Brothers and sisters," he said, wiping his eyes on his red bandanna handkerchief, "I've called you together tonight to say farewell. The Lord has called me to another place. I don't think the Lord loves this people much; for none of you seem to die. He doesn't seem to want you. And you don't seem to love each other; for I've never married any of you. And I don't think that you love me; for you don't pay me my salary—and your donations are moldy fruits and wormy apples. 'By their fruits ye shall know them.'

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"And now brothers and sisters, I am going to a better place. I've been appointed chaplain of the penitentiary at Jefferson City. 'Where I go ye cannot come; but I go to prepare a place for you.'"

It May Have Been Right

During a newspaper men's convention, a number of journalists were one afternoon talking of the tricks of "the faithless types," when "Marse" Henry Watter-son said:

"While I've heard of a great many typographical breaks in my time, about the oddest and most humorous transposition of the types that ever came within my observation was that in a New York paper some years ago. The sheet used to print its shipping news on the same page with the obituaries. Imagine the glee with which its readers found the captions exchanged one morning, whereby a long list of respectable names were set forth under the marine head, 'Passed Through Hell Gate Yesterday.'"

Explanation of the "Whole Number" System

We wish to explain the changes made in the numbers on the subscribers' printed addresses. The present number of THE FLAMING SWORD is 688. This means that we have printed, since the beginning of the publication, 688 numbers or issues.

There is a number on every printed address tab on the envelope containing THE FLAMING SWORD. Subscribers will notice that the number is changed, being set back since the last issue of the Weekly. We will tell you how that is. It's all fair and square, when you understand it.

Suppose a subscriber has paid one year in advance from the present number. If THE SWORD were now a weekly, we should add 52 to 688, making 740 as the number at which the subscription would expire. But we have changed from the weekly to monthly issues. Therefore, such a subscription as just noted should be placed only 12 numbers in advance of 688, because 12 monthly numbers make a year instead of 52, as formerly. A subscription expiring a year from now would be marked 700, and so on, through all subscriptions. We have had to set back all advance numbers because of the change in frequency of issue. But the time subscribed for remains the same; and there is no difference in the price per year.

What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your year. If you do not advise THE FLAMING SWORD to your address, we cord to the post your name on our list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

Whole
688
Number

DOES IT COST YOU

TIME to read through the daily and weekly newspapers, the magazines and reviews, and the special journals that constantly clamor for attention? Can you find time to read enough of them to keep posted even on the important topics of human interest at home and abroad? Does the time demanded by so many periodicals leave you time enough for books?

DOES IT COST YOU—

MONEY to buy even a fairly representative list of papers and magazines? Can you afford to subscribe for as many as would be necessary to give you a complete survey of the world's politics, art, religion, industrial affairs, literature, etc.? Even if you had the time to read them, would you be able to buy several thousand periodicals, domestic and foreign?

DOES IT COST YOU—

WORRY to sift out the conflicting rumors and to get at the true meaning of every great industrial, political and economic question before the people at the present time? Does worry or weary you to "keep posted" in this busy, hustling age when there are so few moments for quiet reading and so many demands for your money?

Why Not Take This Tip—

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